

*R. Linscott, English Church of, Common
Prayer, Appendix 11. 2th*

THE
NECESSITY
OF AN
ALTERATION:
O R,

- I. The Mixture of the Sacramental Cup;
- II. The Oblation of the Elements as the Representative Sacrifice of Christ's Body,
- III. The Invocation of the Holy Ghost upon them, and
- IV. The Recommending the Dead in the Eucharistical Commemoration.

Proved to be Essential Parts of the Christian Worship, from the Scriptures interpreted by the Testimony and Practice of the Primitive Church.

Being a REPLY to a late Tract, entitled,
No Necessity to alter, &c.

With an APPENDIX, containing Remarks
upon a Treatise since publish'd, called, *No
sufficient Reason for restoring the Prayers
and Directions, &c.*

*Remember the Days of OLD, consider the Tears of many
Generations. Deuteron. xxxii. 7.*

*The Things that thou hast HEARD of me among many
Witnesses, the same commit thou to faithful Men, who shall be
able to teach others also. 2 Tim. ii. 2.*

*Ἀναμνησθῆναι οὐκ ἔστιν ΤΕΛΕΙΩΝΣ ΑΒΙΤΟΤΡΗ'ΣΑΝ-
ΤΑΣ. Clem. Epist. I. ad Corinth.*

L O N D O N:

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THE NECESSITY OF AN ALTERATION:

I. The Mixture of the Sacramental Cup.
II. The Oblation of the Elements as the Body.
III. The Invocation of Christ's Body.
IV. The Invocation of the Holy Ghost upon them, and
V. The Recommendation of the Eucharist to be celebrated in the most solemn manner.
Being a REPLY to a late Tract, entitled,
The Necessity to alter the Eucharist.
With an APPENDIX containing Remarks upon a Treatise lately published, called, The
Necessity of retaining the present
and ancient, &c.

Remember the Day of O.D. called the Day of
Conversion. Deuter. 10. 17.
The things that thou hast heard of me, many
times, have been committed to thee, that thou
shalt be able to do them. 2 Tim. 1. 13.
ATTESTED as true, THOMAS ALSTON, of
TAX, Clerk, Epistol. and Cor. 10.

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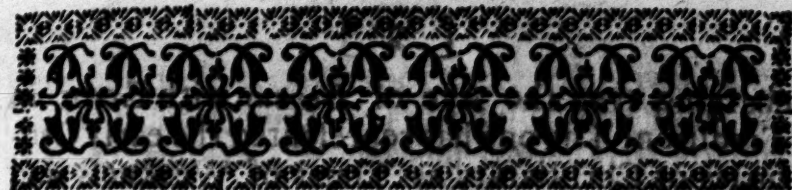
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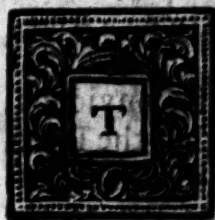
ERRATA.

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this Mark of Reference *. *Ibid*. l. 14. dele *

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THE NECESSITY OF AN ALTERATION.



THE Necessity of reviving the Mixture of the Eucharistical Cup, &c. is grounded upon the Scriptures, interpreted by the Testimony and Practice of the Ancient Church, as the best Exposition of the Institutions of Christianity, and the surest Evidence of Apostolical Doctrine: To this we owe all our Certainty of the Divine Right of Episcopacy, the Conveyance of Scripture, and the Proof of Revelation: To this we owe our Discovery of the Novelty and Corruption of many of the *Romish* Practices; and to this we are indebted for the Reformation itself. And are not these Instances sufficient to convince us of the *Necessity* of Primitive Tradition to the genuine Interpretation of Holy Scripture? One wou'd think a Member of an Episcopal Communion need not be taught the Use of the Fathers, nor a Reformer the Advantage of early Testimony; and yet we find two late Authors, who acknowledge both the one and the other, pressing hard upon the ancient Writers, and

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charging even the Age of *Ireneus* with Error in Tradition: The one has represented the early Centuries of Christianity as Times of Weakness and Presumption, accusing them of swallowing counterfeit Traditions, and propagating them without sufficient Evidence of their Original; the other has criticized away their Meaning, and render'd them useless by a Sceptical Construction; and which is worse, he has levelled the Testimony of an Ancient Synod with that of the Church of *England*, the Authority of the Fourth Century with that of the Sixteenth. The former of these has been proved by the Author of the *Defence* to be a very insufficient Attack upon the Testimonies produced in the *Reasons*, and a superficial and dangerous Vindication of the Modern Practice. And I am afraid, we shall not find the Reasoning of the Writer of *No Necessity* to be fuller of Conviction, or his Arguments better supported; tho' the Title-Page speaks great Things, and he has informed us that he has written a FULL ANSWER to the *Reasons* and the *Defence* of them. However, I shall take the Liberty to question his Evidence, and suspend my Assent, till I have examined the Grounds of his Assertion, and how well his Performance answers up to the Title.

First, then, he acknowledges the Matters in Dispute to be the *Desideranda* of the Church of *England*, and expresses his Concern for the Want of them in his Wishes for their Restoration; that is, he confesses the Defect, but denies it to be Fundamental: He thinks the Revival of them wou'd contribute to the Well-Being of Christianity, tho' the Essentials might be preserved without them. But upon what Principle does he prove the Want of them to be a Defect, or the Revival of them an Advantage?

vantage? Is it because they were the Practice of the Ancient Church? This will prove them of Divine Original, derive them from Christ and his Apostles, and demonstrate their Essentiality: For it is certain and allowed, that the Primitive Christians made no Alteration in the *Matter* or the *Form* of the Eucharistical Sacrifice; and it is as certain, that this Author can never prove either the Water, or the Invocation, or the Oblation, to be meer Ceremonies. The Ingredients of the Cup are the *Matter* of it; and he may as well argue the Wine to be a Ceremony as the Water: For he seems to own, that both were practis'd by Christ. And how the solemn Invocation of the Spirit of God upon the Elements to sanctify them, can be interpreted any other than a Part of the Consecration, or the Oblatory Prayer any Thing less than the Oblation of the Sacrifice itself, is more than I can determine. As for Prayers for the Dead, the Necessity follows the Lawfulness of them: For it cannot be Lawful to pray for them, unless they be the proper Subject of our Prayer, nor can we justify withholding our Prayers from the proper Subject of them. Prayer is an Act of Charity and Communion, and cannot be withdrawn but upon the Ruins of them both: So that our Author will find it a very difficult Matter to prove the Neglect of them a Defect, without proving that Defect to be Essential. But I proceed to his Reasons against the *Necessity* of the Mixture; and here he tells us,

That it is probable that our Saviour made use of the same Mixture at his own Supper, that the Jews did at the Celebration of the * Passover. And is not this sufficient to convince us of the Necessity of the

mixed Cup? If the Practice of Christ at the Institution of the Cup be not sufficient to convince us of the Essentiality of the Mixture, neither is it of the Essentiality of the Wine. But to this is objected, That we have better Grounds to believe he used the *Azuma*, than we have that he used the mixed Cup; for that the Jews were obliged by a positive Law to put away the Leaven out of their Houses, but that there appears no positive Command to oblige them to mix the Cup. Here our Author, as in many other Places, has renewed an Objection of the *No Reason*, which is confuted in the *Defence*, and to which therefore I would refer * him. But lest he should think this a *Full Answer*, tho' it takes no Notice of the Reasons urged against it in that Author; I shall give it a particular Examination. And 1st, I deny that the Jews were obliged by a positive Law, to put away the Leaven by the Time of the Eucharistical Institution: That was solemnized on the Evening of the Thirteenth Day, whereas the Leaven was not to be removed till the Evening of the † Fourteenth. Nor, 2^{dly}, is it so certain that our Saviour instituted unleaven'd Bread, as that he instituted the mixed Cup; for the *Eastern* and *Western* Churches are unanimous in their Tradition for the latter, when the former stands only upon the Authority of the Occidental Patriarchate, and is strongly opposed by the *Greeks*. But if we should suppose, that Christ did make use of unleaven'd Bread at the Institution of the Eucharist, yet will the Parallel be Defective, because Leaven'd Bread is only a different sort of Bread, but mixed Wine is not a different sort of Wine. The Substance of the Institution cannot be altered but by the Author of

‡ *Ibid.* * *Defence*, p. 58, 59. † See *Exod.* xii. 18.

it; and if that be preserved, we have performed our Duty: But the Quality of the Matter, the Posture of the Institutor, and the Circumstances attending the Celebration, are no otherwise necessary, than as they are enjoin'd by a sufficient Authority: We may as well contend for the Wine of *Judas*, as unleaven'd Bread: For the one is as different from the present Practice as the other: That is, the Substance of Both are the same, but differently qualify'd. But farther, the Use of Leaven'd Bread in the Eucharist appears to have been the Practice of the Apostles, from the *Agape* or Love-Feasts, which attended the Eucharistical Celebration; for we have no Reason to doubt but that the Bread brought to those Feasts was Part of it reserved for the Administration of the Lord's Supper; and it is plain that this was common Bread, because it was to be a Meal to satisfy the Hungry; and if common, then not unleaven'd. Add to this, that Cardinal *Bona*, (who can never be suspected of Partiality to the *Greek* Church, being himself a *Romanist*) acknowledges * the Use of unleaven'd Bread to be a Novel Practice, to which even the *Western* Church was a Stranger, when the *Greeks* divided from them; and which is more, he quotes *Epiphanius* † as condemning the *Ebionites* not only for administering unmixed Water, but also for using *unleaven'd Bread* in the Celebration of the Mysteries. And here we may observe that the *Answerer* has himself acknowledged, that the *Armenians* rejected the Common Usage of the Church, when they introduced || *unleaven'd Bread*. In a word, the Case stands thus: The Mixture comes

* *Rerum Liturg.* lib. 1. cap. 23. † *Har.* 30. || *No Necessity*, p. 23.

recommended by the Practice of Christ at the Institution, observed without the least Interruption thro' the succeeding Ages of Christianity: But that the Use of unleaven'd Bread is of the same Original, can be supported by nothing but Conjecture, and the contrary may as easily be proved. There is not one Instance of Primitive Practice, not one Example of the Ancients to be produced in Defence of it. The Water is a distinct Substance from the Wine, an Ingredient of the Cup, and therefore Part of the instituted Matter; but the Leaven can be proved nothing more than a Quality, a Circumstance, an Accident. No Instance of *Eastern Practice*, no Custom of the warmer Climates, can annihilate Matter, or prove Substance a meer Modification: The Water must be struck off from the Institution, or be acknowledged a Constituent Part of the Cup: But fermented Bread does not necessarily suppose an Addition of some other Substance, as appears from the Practice of leavening by a piece of Dough kept till it is grown sower; *farina quæ subigitur, priusquam addatur sal, ad pultis modum decocta, & relicta donec acescat*, is Pliny's account of * Fermentation; and whether it be made by an additional Matter or not, it is not supposed to alter the Species, any more than the Incorporation of the Air is supposed to alter the Wine. Leaven'd Bread is a Species of Bread, but Wine is not a Species of Wine and Water: As then we are not obliged to the same kind of Bread that was offer'd by Christ, so neither are we obliged to the same kind of Wine and Water; 'tis the Substance of them that is the Object of our Duty, the Matter of the Sacrifice, and the Essence of the Institution.

* *Plin. Nat. Hist. lib. 18. cap. 11.*

The Mixture is often specify'd by Fathers and Councils, tho' the usual * Practice. But we have not one word of unleaven'd Bread, tho' a Deviation from the common Usage, and a Change of the Customary Food. There are no Marks of Diminution, no Disregard to the Mixture, no Hint of its Indifferency in the ancient Writers; but the Use of unleaven'd Bread is condemn'd by an early Author, who lived in the Fourth Century, and whose Evidence is an unquestionable Proof of the contrary Practice in his own Time: All which, together with the Testimony of a Learned Member of the *Western Church* before quoted, who has set a Mark of Innovation upon the *Roman Usage* in this Point, manifest a necessary and essential Difference between the Mixture and Unleavened Bread. I shall discharge the Question, when I have observed the Inconsistency of our Author's Objection with his own Concessions, and given the Reader his own Answer to himself. I have before taken Notice of his Sentiments of the Mixture, &c. that he not only thinks it a Lawful Practice, but wishes for the Revival of it: Now, if it be Lawful to add Water to the Wine, tho' the last only (according to this Writer) be the Institution; then it cannot be Unlawful to add Leaven to the unfermented Bread, tho' that also shou'd be allowed to be the Institution: For the same Reason must warrant the same Practice. And indeed to have made a Parallel of it, he shou'd have shewn that Leavened Bread falls as far short of the Substance of Unleavened Bread, as pure Wine does of the Mixture; that is, that the Whole is less than a Part: For it is absurd to argue from

* *Vid.* No Reason, p. 4. and No Necessity, p. 10.

the Necessity of a Positive Act to the Necessity of a Negative, that because the Water must be infused, therefore the Bread must not be leavened, because we must do what Christ did, therefore we must not do what He did not. All this I have said upon Supposition that Leavened Bread is as properly mixed Bread, as Wine and Water are the mixed Cup; which yet I do not think myself under any Obligation of allowing.

But, *Secondly*, The Silence of Christ and His Apostles, and of the Church of the Two first Centuries, is thought a sufficient Argument against Prayers for the * Dead; And why shou'd it be judged less conclusive against the Use of Unleavened Bread? Can contrary Inferences be drawn from the same Premises? Or can the Silence of Antiquity carry Conviction in the Case of Prayers for the Dead, and not in the Business of Unleavened Bread? If we must conclude the Unserviceableness of Praying for the Departed from the Silence of Christ and His Apostles, and of the Two first Centuries, (which yet is not to be allowed) much more may we determine upon the Dispute of Unleavened Bread, which is neither mentioned in Scripture, nor the Fathers of the Three first Centuries, and the Contrary to which was evidently the Practice of the Fourth. But the Answerer has something more to urge: He asks, *If it be so necessary to follow our Saviour's Example, why do we consecrate the Sacrament in the Morning, since we have an undoubted Evidence, that after Supper he took the † Cup?* I answer, that the Necessity of following our Saviour's Example in the Use of the

* *Vid.* No Necessity, p. 35.

† No Necessity, p. 4.

Mixture

Mixture appears both from the Nature of the Thing, and the Divine Command: The Matter is of the Essence of the Institution, and can be known only from the Practice of the Institutor; and here the Use of Wine and Water is not disallowed. Besides, we are commanded to DO THIS *in remembrance* of Christ; and how can we do what He did, when we strike off an Ingredient of the Cup, and disjoin the Substance of the Institution? But then we do not think it necessary to observe every Circumstance attending the Action; here is no Obligation from the Reason of the Thing, no Precept enjoining the Practice: Remission of Sins is not promised to the Posture, nor supernatural Benefits to the Place of Administration. We may as well contend for the very Room in which the Sacrament was instituted, and so judaize ourselves into a Local Communion, as insist upon the Necessity of the Time; for one Circumstance is as necessary as another. But our Author can't distinguish between Circumstance and Substance, between a Positive and Negative Act, I had almost said, between Reality and Nothing: 'Tis hard that his *Senses* will not relieve his Logick. If he had forgot, that arguing from Circumstance to Substance was inconsequential, he might have *seen* the Difference between a Body and a Shadow. But I refer him to the *Defence of the Reasons*, [p. 25.] where he will find a full Answer to this Objection, and the Contrary shewn to be the Practice of the Ancient Church from the Testimony of **Tertullian*. Before I dismiss the Point, I must advise the *Answerer* to be more reserved in his Titles, and leave his Performances to speak for themselves: For Triumph and Security in the Front do but aggra-

* *De Coron. Milit.*

vate the Disproportion; Insufficiency and Assurance are no advantageous Comparison: To impose upon his Reader with Objections already confuted, without taking the least Notice of the Reasons urged against them, and to call this a *Full Answer* to the *Defence*, tho' it does not amount even to an Attempt of answering one Argument brought against many of the Allegations, is such a Latitude of Pen, as no Figure can warrant. But I proceed.

Had our Saviour or His Apostles given us a positive Precept about the Matter, then, our Author || *owns, we were indispensably obliged to follow it exactly.* Here again he passes over the * *Defence*, where the same Objection is refuted. That Author has observed, that "if our Blessed Saviour drank the *mixed Cup* Himself, 'tis plain we ought to drink it so too; for He commanded His Disciples to do what He had done. But that our Lord drank the *Cup mixed*, I conceive (says he) is evident from the Paschal Custom, from the Phraseology of the *Jewish* Language, and from the Testimonies of the highest Antiquity." And indeed, the *Answerer* seems sensible of the Force of Universal Practice, and therefore he treads cautiously, and allows with Abatement. *I readily grant* (says † he) *that the Ancient Churches did most COMMONLY make use of the mixed Cup:* And again, *I am apt to believe it was a GENERAL Custom before Justin Martyr's Time.* But has he given us the least Instance of the contrary Practice? or attempted the Disproof of its Universality? If he believes the Mixture to have been a General Custom before this Father's Time, he must believe it an Apostolical Usage; for *Justin Martyr*, 'tis pretty

|| No Necessity, p. 4. * *Vid.* *Defence*, p. 28. † No Necessity, p. 5.

certain,

certain, was some time living before S. John's Death, and yet he can't see * that this is a Proof of the absolute Necessity of it. But how will he prove the absolute Necessity of the Wine, but from the Practice of the Primitive Catholick Church? There is no Precept in Scripture enjoining the Wine: 'Tis the Cup that is commanded, and this he acknowledges to have been mixed: What Evidence then can he have for the Necessity of one Part of the Mixture, which will not prove the Necessity of the other? But † there were a great many other Customs used in that Time, which the Church has been pleased to alter since. That is, the Church has not thought Herself tyed to Matters of Discipline and Indifference; She has dispensed with some ancient Ceremonies, and altered some Circumstances of Primitive Worship. But what is this to the Matter of a Sacrament? Is the Substance of Religion no more than a Ceremony, an Institution nothing but a Disciplinary Form? No Church has presumed to substitute any other Matter for the Water in Baptism; nor has the Mixture met with any Change till the second Reformation. Even the Romish Church has preserved the Matter of the Cup, tho' She has sacrilegiously withdrawn it from the Laity; She has not dared to abolish the Practice, tho' She has taught the Moderns the No-Necessity of it. The Answerer therefore shou'd have produced his Instances, and fortified his Assertion. He shou'd have shew'd, 1. That the Church had innovated upon an Institution, and altered the Matter of a Sacrament. And 2^{dly}, He shou'd have proved, that She had done well in so doing; that She had not undermined Christianity, and torn up Religion by the Roots: For otherwise, he talks to no Pur-

* Id. ibid.

† Id. ibid.

pose, but to convince us of the Badness of his Cause, and to demonstrate his own Inability to defend it.

We are now come to our Author's Examination of the Testimonies produced from Antiquity: *I shall begin* (says || he) *with Justin Martyr, which is the first Person he* (meaning the Author of the *Reasons*) *cites, and indeed could cite, upon this occasion.* But why all this Endeavour to enervate the Force of *Justin Martyr's* Testimony? Is he not the first Writer extant, that gives an account of the Christian Worship? And has the *Answerer* attempted to disprove what is intimated in the *Defence*, and may be easily made good, viz. That this Father's Narrative *was written within less than forty Years after the Death of * S. John?* Himself acknowledges the Mixture to have been a general Custom before *S. Justin's* time. To what end then does he insinuate an Insufficiency in his Testimony, and fix a mark of Abatement upon his Authority? Either our Author has *Reason* to believe it was a common Usage before this Father's time, or he has not: If he has, then *Justin Martyr* is a good Evidence of the Practice, for he is the first Writer that speaks of it; and the *Answerer* cou'd not learn it from an earlier Testimony than the first: If he has not, then it is manifest, that he assents to Improbabilities, and believes upon Presumption: For where there is no Reason, there can be no probability. If this be the Case, we need no longer wonder that he thinks his Performance a *Full Answer* to the *Defence*, &c. since he is so apt to believe without Reason or Authority: 'Tis hard that he should clash with himself within the Distance of so few Lines; that the same Leaf should raise and destroy; and the very

|| Id. ibid.

* Defence, p. 3.

same Page be as irreconcilable with itself, as the whole Book is with the Title: But how little so ever the *Answerer* may regard *Justin Martyr's* Authority, I challenge him to produce one Testimony for the present Canon of Scripture, of equal Antiquity with this Father; or any Writer within a hundred Years of his time, who acknowledged all the Canonical Books without any opposition, as *S. Justin* does the Mixture. But we may as well infer * *the Necessity of the Osculum Sanctum, and of carrying the Eucharist to private Houses*, as of the mix'd Cup from *Justin Martyr*: For he mentions the one as well as the other. What? Can't we yet distinguish a Ceremony from the Matter of an Institution? Or does the *Answerer* really think the Kiss of Charity a Sacrament? Is it an outward and visible Sign of an inward spiritual Grace, &c? If it be not, how can he argue from one to the other? Is this a Representation of our Lord's Sacrifice? Can it claim the Conveyance of Pardon, and the Promise of Eternity? These are the peculiar Privileges of the Eucharist, and raise it above Comparison: And yet *S. Justin* (as our Author unwittingly acknowledges) plainly calls the Bread, and Wine and Water, the *Eucharist*: For he tells us, that the Deacons carried the *Eucharistick* Bread and Wine and Water to those that were absent: Now, if the *Eucharist* be more necessary than the Kiss of Charity, and Wine and Water be the *Eucharist*, (as this Father asserts) then Wine and Water must be more necessary also: So groundless is the *Answerer's* Objection, that we may as well prove *the Necessity of the Osculum Sanctum*, from *Justin Martyr*, as the *Necessity of the mix'd Cup*: He goes † on: *I don't find you fond of restoring the*

* No Necessity, p. 6. † Id. *ibid.*

Practice of carrying the Eucharist to private Houses, tho' it was a Custom for many Ages, and is even retain'd by the greater Number of Christian Churches to this very Day: And is he not able to account for this? He may know that we do not think ourselves obliged to every Act of Primitive Discipline; and he may remember that even the Canons of the ancient Church are not always Uniform in this Point: *When I go to Rome (says S. Ambrose) I fast on the Sabbath; when I am here at Milan, I do not.* But he will say, it was a general Practice to carry the Eucharist to private Houses: What then? Because Domestick Baptism is a general Practice in the Church of England, will Posterity believe that she thought this Custom as necessary as the Water; this Circumstance of equal Obligation with the Matter of that Sacrament? I don't bring this Instance as if I approved of the Practice of Private Baptism, or as if I thought the Ancients at all culpable in sending the Eucharist to those that were absent, as the Moderns certainly are in Baptizing at Home without urgent Necessity; but I mention it to shew the Absurdity of arguing from a Circumstantial Practice to the Matter of an Institution: Does the Neglect of this Usage affect the Virals of Religion, destroy the Essence of the Sacrament, or cut off the Communication with Heaven? If it does not, the Parallel must fail, and the Argument be unconvincive: 'Tis the Eucharist itself that we contend for, not the Circumstances of the Administration: The first is enjoin'd the Church, the latter is left to her Discretion; we are commanded to do as Christ did, but there is no Precept for the Time or the Place: Whether we receive in the Church or in a Chamber; Whether the Consecrated Elements be sent to us, or the whole Service be performed in our Presence; the Participation will

will be equally effectual; we spiritually eat the Flesh, and drink the Blood of Christ; we perform the Duty, and may expect the Promise; but this only in Case of Sickness, or other reasonable Cause: For if we abstain from the Publick Worship, upon unnecessary Occasions, What do we else but despise the Temple of God, and fly from the Beauty of Holiness? are tired with the Pleasures of his House, and weary of the nearest Approaches to Heaven? But *Justin Martyr* mentions another Usage, which (says || the Answerer) I believe you won't be fond of, and that is the *ποσειον ἱερὸν*, the Cup of Water which was offer'd to the Priest: And are we under any Obligation to this Practice? Is the Ceremony of the Priest's washing his Hands equal to an Institution? And may not we lay aside the one, without abating our Zeal for the other? But the Water mentioned by this Father was solemnly consecrated, and given to the People for some religious Use: How does this appear? S. *Justin* tells us indeed, that the Bread and Wine and Water were Eucharistized or Consecrated: But there is not one word of sanctifying the Cup of Water. Our Author thinks it was consecrated for some other Use than the Service of the Altar; but *Justin Martyr* expressly informs us, that the Consecrated Bread and Wine and Water were called the * *Eucharist*. The Answerer tells us, that the Consecrated Water was probably design'd for the same purpose as the *aqua benedicta* of the Greeks; but this Father asserts, that the Eucharistized Elements, which he before called Bread and Wine and Water, were the Flesh and Blood of † Christ. And I believe he will hardly say, the Holy Water was ever called the Blood of Christ: So

|| Id. p. 7. * Just. Mart. per Grab. Ap. 1. p. 128.
 † Ibid. p. 130.

that

that it is evident there either was no Cup of Water distinct from the Eucharistical Mixture, or if there was, it was not consecrated: That is a Peculiarity of our Author, and may teach him to guard his Expressions, and be cautious of Censure, since a few Lines shew himself the first Instance of the Singularity he charges upon others. But 2^{dly}, The *κεῖμα* might mean no more than the Common-Draught Wine of the Country, where S. Justin then was, which, as appears from * *Martial*, was usually brought to Table already mixed, and did therefore, if offered to the Priest, require a second, i. e. a Sacramental Mixture. And if this be the Case, the *ποτήριον ὕδατος*, the *Vessel of Water*, was Part of the Cup, an Ingredient of the Instituted Matter, a Practice which we are not only fond of, but think necessary to be restored. But 3^{dly}, I see no Reason why the *ποτήριον ὕδατος καὶ μέθυ* shou'd be necessarily interpreted a Cup of Water and the Mixture: It is usual in all Languages to put the Whole for a Part, and that this is Justin Martyr's Sense, is more than probable: For when he comes to describe the Sunday's Worship, he repeats his Relation, and what he had before called *ποτήριον ὕδατος καὶ μέθυ*, the Cup of Water and the Mixture, he here calls *οἶνον καὶ ὕδωρ*, Wine and Water; his Words are these, as we have said before, when Prayers are ended, Bread, and Wine, and Water are † brought.

The Answerer is not willing to leave this Father, before he has taken Notice of (what he calls) an

* Callidus imposuit nuper mihi Caupo Ravennæ,
Cum peterem mixtum, vendidit ille merum. *Mart. Ep. L. III. Ep. 57.* Vide etiam *No Reason*, p. 4. & *No Necessity*, p. 10.

† Ὁς μετέσθην, παυσανθῶν ἡμῶν ἡ ἐν ἑκῇ, ἀφ' ἧς μεσσομένηται, καὶ οἶνον καὶ ὕδωρ. *Just. Mart. p. 131. per Grabe.*

ambiguous Passage in the *Defence*; ambiguous, because one would be apt to conclude from it, that Justin Martyr intimates, that our Saviour commanded the Apostles to celebrate the Eucharistical Cup mingled with Wine and Water; whereas (says* he) the Father says nothing like it. But how does he prove this? Why, he produces a long Passage from S. Justin, in which the Mixture is plainly derived from the Institution, and then concludes, † that the Father doth not suggest that our Saviour commanded the Apostles to mix the Sacramental Cup. This is a very singular Method of Reasoning: To prove that the Martyr does not suggest a Divine Command, he brings a Passage that plainly evinces the Contrary: For here the Father manifestly declares, that Christ commanded the Apostles to observe the Eucharistical Institution; and he as plainly declares, that the Eucharist was Bread, and Wine and Water. The Passage is this: Having related the solemn Action, and told the Emperôr, that the Deacons distribute to every one that is present Part of the Consecrated Bread, and Wine and Water, &c. that they call'd this Food the Eucharist, and that it was not Lawful for any to partake of it, but those that believed their Doctrine to be true, and were baptized; he proceeds in our Author's Words, || "For we do not receive this (Bread, and Wine and Water) as common Bread, nor common Drink; but as our Saviour Jesus Christ being made Flesh by the Word of God, had Flesh and Blood for the Sake of our Salvation; so in like manner we have been taught, that that Food (of Bread, Wine, and Water) which has been Eucharistized or Blessed by the Prayer of the Word that comes from

* No Necessity, p. 7.

† Id. *ibid.*|| Id. *ibid.*

D

him,

“ him, from which Food we are nourish’d, by its pas-
 “ sing into our Substance, is the Flesh and Blood of that
 “ Incarnate Jesus. For so the Apostles, in their Com-
 “ mentaries, which are called Gospels, have deliver’d
 “ that Jesus commanded them (to teach, says * the
 “ Answerer) that he having taken Bread, when he
 “ had given Thanks, did say, Do this in Remembrance
 “ of Me: This is my Body. And likewise, that he
 “ having taken the Cup (of Wine and Water) and
 “ given Thanks, did say, This (Cup of Wine and
 “ Water) is my Blood.” And is here no Intima-
 tion, that our Saviour commanded the Apostles to
 mix the Cup? Or must we exclude the Context,
 and argue from an imperfect Quotation? The Case
 is plainly this: *Justin Martyr* acquaints the Empe-
 ror, that the Christians receiv’d the Sacramental
 Cup mixed: That what they did at this Solemnity,
 was in vertue of our Saviour’s Command men-
 tion’d in the Gospels; the Words are, as the Mar-
 tyr goes on, *Do this in Remembrance of Me*: And
 that *S. Justin* believed the Eucharistick Cup mixed
 at the Institution, appears farther from another
 Passage in this Apology. For Instance; after he
 has informed the Emperor of our Saviour’s Institu-
 tion, he proceeds to observe that the Devils imi-
 tated this Mystery in their Worship of † *Mithra*.
 And how did they imitate it? He says, by offering
Bread, and a Cup with Water in it, in their Sacrifices.
 Now, if the *Apologist* did not believe there was
 Water in the Instituted Cup, to what Purpose is
 this Instance brought to prove a Resemblance?
 On the other side, since he believ’d the Instituted
 Cup mixed, is it not plain that he believ’d the
 Christian Practice of Receiving with the *Mixture*

* No Necessity, p. 8. † Apol. I. p. 130. Edit. Grab.

was founded upon our Saviour's Precedent, and farther enforced by the Words he has cited, *Do this in Remembrance of Me?*

The next Authority for the Necessity of the mixed Cup, is *Irenæus*, whom the *Answerer* himself brings in, as saying, that Christ *taking Bread*, declared it to be *His Body*; and affirm'd the *Mixture of the Cup was His * Blood*. This, he || acknowledges, seems to shew the Use of the mixed Cup in *Irenæus's Time*; but he can't see how it proves the *Absolute Necessity of it*: Under Favour, if it be necessary to drink the Blood of Christ, it must be necessary to drink what he calls his Blood, and that we are inform'd by this Father was Wine mixed with † Water. But it is evident, he only accidentally mentions the *Temperamentum Calicis, &c.* And what then? Cou'd not the Father speak Truth in an accidental, as well as a form'd Discourse? Or must his Evidence be suspected, because his Subject did not necessarily lead him to the Point he attests? Our Saviour mentions the *Fruit of the Vine* only accidentally; for it is manifest that his Design was to declare to his Disciples, that he wou'd not celebrate the Paschal, or Eucharistick, or any other Festival Solemnity, (according to *Dr. Hammond*, on *S. Luk. xxii. 18.*) or at least, that he wou'd not drink again till the Kingdom of God shou'd come: That Declaration did not necessarily lead him to speak of the *Fruit of the Vine*; and yet the Expression, how accidental soever, is thought Clear and Determinative of the Ingredient of the Cup; and the Opposers of the Mixture are so well satisfied with the Argument drawn from it, that they venture their Cause upon it. They divide from the first

* No Necessity, p. 8. || Ibid. p. 9. † Defence, p. 5.
D 2 Christians,

Christians, and put the Event of Eternity upon an *accidental* Expression, an Expression which itself overthrows whatever can be urged against the Mixture, unless the Idioms of different Languages be the same, private Interpretation be equal to the consentient Testimony of Antiquity, and the Sixteenth Century be as capable of knowing the Mind of Christ and his Apostles, as the Ages that immediately succeeded them. But how comes the Author to see the Force of this Testimony in one Thing, and not in another? He acknowledges the *Temperamentum Calicis* a probable Evidence at least of the Practice of the Mixture in *Irenaus's* Time, notwithstanding it was *accidentally* mention'd; and yet this is the only Reason, why he rejects it from the Institution. We don't dispute concerning our Lord's affirming *the Cup to be His Blood*: For this is not spoken by Accident, but in Pursuance of his Arguments against the *Marcionites*: 'Tis the *Temperamentum*, the Mixture, that we contend about. The *Answerer* endeavours to evade the Force of the Term, by urging it was spoken accidentally. Now either the *Temperamentum Calicis* signifies the Mixture, or it does not; if it does, then *Irenaus* testifies that Christ affirm'd the mixed Cup to be his Blood; if it does not, then it cannot *seem to shew the Use of the Mixture* in this Father's Time. But after all, our Author is mistaken in saying that *Irenaus* mentions the *Temperamentum Calicis* only accidentally: For the Father is discoursing against the *Marcionites*, who maintain'd that there were two Gods, the one the Author of all Good, the other of Evil, and that *Jesus* was not the Son of God the Creator of the World, whom they term'd the Principle of Evil, but of that God, whom they acknowledged the Principle and Fountain of
all

all || Good ; and in Consequence of this, they denied the Incarnation of Christ ; for if our Lord was the Son of another Father, he could not take upon him a Corporeal Existence, which was the Creature of the opposite God, the Author of every thing that was created.

In Answer to this, the Father asks them, *How the Lord, if he was the Son of another Father, than him, by whom we were created, cou'd take Bread, and declare it to be his Body, and affirm the Mixture of the Cup to be his * Blood ?* That is, How cou'd Christ, if he was not the Son of the Creator of the World, nor consequently sent by him, assume to himself a Corporeal Substance, and institute a Representation of a Body, which he had not ? The Argument is plainly level'd against that Part of the Heresy, that affirm'd our Lord to be Man only in Appearance, and denied that he came in the Flesh : To this *Ireneus* opposes the Eucharistical Institution, as Representative of his Crucifixion, and proves the Crucifixion to be of a Body, because *Blood and Water* (the known Ingredients of Humane Composition) flow'd from his † Side. Now, if this Father

|| Blasphemans eum qui à lege & prophetis annuntiatus est Deus, malorum factorem, & bellorum concupiscentem — Jesum autem ab eo Patre qui est super mundi fabricatorem Deum — in hominis forma manifestatum, &c. *Lib. I. c. 29. p. 104. Ed. Grab.*

* Quomodo autem justè Dominus, si alterius Patris existit, hujus conditionis, quæ est secundum nos, accipiens Panem suum corpus esse constebatur, & temperamentum Calicis suum sanguinem confirmavit ? *Idem, Lib. IV. c. 57. p. 357.*

† Quomodo autem, & cum caro non esset, sed cum pareret quasi homo, crucifixus est, & è latere ejus puncto sanguis exiit & aqua ? *Idem, ibid. And before, Lib. III. c. 32. Nec sudasset globos sanguinis, nec dixisset, Tristis est anima mea, nec percusso latere exisset sanguis & aqua. Hæc enim omnia signa carnis, quæ à terra sumpta est,*

thought

thought Blood and Water a most manifest Proof of our Lord's Body, it is evident he could not think Wine and Water an insignificant Representation of that Body. In a word, 'Tis plain that *Irenaeus*, when he testifies that our Saviour affirmed the Mixture to be his Blood, alludes to the flowing of Blood and Water from his Side; and this, notwithstanding the mixed Cup is only said to be his Blood: For that is opposed to Body, and must include the other Ingredients of the Composition: As the Bread represented the Solid, so the Cup exhibited the Fluid Parts of the Body; and the whole Institution shew'd the Sacrifice of whole Christ. But farther it is plain, that the *Mixture* did not drop from this Father by chance, because his Design was to prove, that our Lord took upon him a humane Body, which himself tells us is represented by the Water: For having observed that the *Ebionites* deny the Union of the Divine and Humane Nature in Christ, he subjoins, *for this Reason they reject the Mixture of the Heavenly Wine, and only make use of Water, excluding God from their* * *Mixture*. That is, denying the Godhead of our Lord, they reject the Wine, and only use Water, that they may only represent his Humanity: Now, if Water (in *Irenaeus's* Opinion) was the proper Symbol of our Lord's Body, can we suppose the Mention of it *accidental*, when he is arguing against those who denied the Existence of that Body, as the *Marcionites* did? or could he have no

* *Ebionæi*, unionem Dei & Hominis per fidem non recipientes in suam Animam. ————— Reprobant itaque hi commixtionem vini Cœlestis, & sola aqua secularis volunt esse, non recipientes Deum ad commixtionem suam. *Iren. Lib. V. c. 1. Ed. Grab.*

Design in urging the Institution of the Mixture, when he was proving the Hypostatical Union of our Lord, which himself tells us was represented by it? But here the *Answerer* has two things to object: *First*, That this Passage is misconstrued: And *Secondly*, That it does not relate to the *Eucharist*: He translates it thus; *Therefore these reject the Mixture of the Heavenly Wine; and will be only worldly Water, not receiving God according to his Mixture*: And does this alter the Case? These Expressions (as our Author observes) relate to a former Passage of this Father, where he says, the *Ebionites* deny the Union of the Divine and Human Nature: And here he shows us, that in Consequence of this Denial, they rejected the Mixture of the Heavenly Wine, which represented that Union, and received only worldly Water; for they can no way be said to be worldly Water, but by receiving of it. Indeed the *Answerer* makes one Part of the Sentence contradict the other; He owns the Heavenly Wine to be an allegorical Expression for the Divine, and the worldly Water for the Human Nature in Christ; and consequently, that this Father is speaking of the *Ebionites* denying the one, and acknowledging the other; and yet, as he has translated him, the first relates to Christ, the latter to the Hereticks; *they reject the Divine Nature (from Christ) and will (themselves) be only worldly Water or Human*; where is the Connexion of this Discourse? And what was the Fault of acknowledging themselves to be but Men? Does not *Irenaeus* plainly speak of a Mixture of Wine and Water? and does not he as plainly declare that the *Ebionites* rejected the

Wine? What then can he mean by *aqua volunt esse*, but that they retained the Water? And if they retained the Water, then they *made use* of it. But farther, the *Latin* Translation of this Father is very barbarous, and much below the Purity of that Language; no wonder then, if we find a Nominative instead of an Accusative Case, or any such-like Grammatical Mistake: Besides, it is manifest that the Word which we translate *aqua*, was ὕδωρ in the Original, as appears from comparing the same *Latin* Term with the *Greek* in other Parts of the Version, where the Original is preserved: Now ὕδωρ is both the Nominative and Accusative Case, and ὕδωρ ἐθέλουσιν εἶναι may be translated both *aqua volunt esse*, and *aquam volunt esse*; and if the Translator has been guilty of mistaking the one for the other, there is no Reason we should follow him in it: The latter Construction makes the Passage consistent with itself, but the former interprets it out of Grammar and Sense. But this is not all: *Massuet*, in his excellent Edition of this Father, tells us, that he has made use of an ancient Copy, written at least above eight hundred Years ago, and older, as he thinks, than any of those, from which the former Editions have been || taken. This Copy has *sola aqua secularem*, the Marks of Abbreviation over the *a*'s being carelessly neglected by the * Transcriber. Now the vulgar Editions

|| Is optimæ notæ Codex, cùm ante annos ut minimum 800 scriptus sit, teste eruditissimo piæ memoriæ D. Joanne Mabillonio, perito, si quis umquam, talium rerum æstimatore, omnium ad quos priores Editiones factæ sunt, videtur antiquissimus. *Præf. ad Iren. p. vii. per Massuet. Paris 1710.*

* Ita Voss. & Clarom. Nisi quod in hoc incuria Scribæ (quod sæpe solet) omisiss abbreviationis notis super *a*, legatur *sola aqua secularem*. Eiusdem not. in *Lib. V. c. 1. p. 293.*

of *Irenaus*, may have been taken from a Copy, that had the same Reading; and either the Transcriber or the Editor may, to preserve the *Syntax*, have alter'd it to *secularis*: But be that as it will, the Antiquity of this Copy is sufficient to warrant a Deviation from the Vulgar Reading, and especially when it is corroborated by the Agreement of *Vossius's* Manuscript, which *Dr. Grabe* † informs us has *solam aquam secularem*, and adds that all the other Copies are corrupted. This Construction is also confirmed by *Irenaus's* Reasoning: For after he has shewed the Error of the *Ebionites*, in denying the Union of both Natures in Christ, to be inconsistent with the Holy Ghost's coming upon *Mary*, and the Power of the Highest's overshadowing her, with his being called the Son of the most High God, even the Father, and with the Design of his coming, which was, that as by Man came Death, so by Man might come the Resurrection of the Dead; he adds, *therefore*, (that is, because they deny his Divinity) *they reject the Mixture of the Heavenly Wine*, (by which it is represented) *and only make use of Water* (the Symbol of his Manhood, which they acknowledged) *excluding God from their Mixture*: For he may know from every School-Boy, that *suis* generally signifies *his* or *their* own, and that if the *Commixtio Irenaus* speaks of had referr'd to God, it had more properly been join'd with the Demonstrative than the Possessive. But 2dly, That this Passage is to be interpreted of the *Eucharist*, we have the Authority of *Epiphanius*

† *Iren. Lib. V. cap. 1. Annot. ad Lit. f.*

nus testifying that the Ebionites used Water only in the Eucharistical * Cup.

The next Testimony produced from Irenæus, is this: *Hæc enim & Dominus docuit, mixtionem calicis novam in regno cum discipulis habiturum se pollicitus: This Doctrine our Lord taught, when he promised that he would drink the mixed Cup new with his Disciples in his † Kingdom.* The Answerer objects, || that the Doctrine this Father speaks of, is that of the Resurrection and Millennium: And what then! Does not he plainly refer to that Text in S. Matthew, *I will not drink henceforth of this Fruit of the Vine, until that Day when I drink it new with you in my Father's ** Kingdom?* And does not he interpret the Fruit of the Vine (the only Support of the Modern Practice) to signify the mixed Cup? And is not this a clear Evidence that he believed our Saviour drank the Sacramental Cup mixed, which is the Point it was brought to †† prove? But the Author can't be ignorant, that the Kingdom of God in the New Testament Language is our Saviour's Kingdom: This Kingdom commenced at our Saviour's Resurrection, when all Power in Heaven and Earth was given him: Now, after he was risen from the Dead, the Holy Scripture and S. Ignatius assure us, that the Apostles eat and drank with ||| him. Thus his Promise at his last Supper

* Μυστήρια δὲ δίδεν τέλει καὶ μίμνην τῶν ἀγίων ἐν τῇ Ἐκκλησίᾳ ἀπὸ ἐπ' αὐτὸν διὰ Ἀζύμων, καὶ τὸ ἄλλο μίρον. Epiph. Hæc. xxx § 16. Ed. Colon. 1682.

† Lib. v. cap. 36. || No Necessity, p. 10.

** S. Matth. xxvi. 29. †† Defence, p. 6.

||| Acts x. 41. and Ignat. Ep. ad Smyr. per Vos. Lond. 1680.

may be construed and made good; and tho' *Irenaeus*, arguing in Defence of the *Millennial* Doctrine, might be mistaken in urging this Text as a Prophecy relating to that State, as many of the Ancients thought him; yet he cou'd not be ignorant of the Sense of our Saviour's Expression, *the Fruit of the Vine*, which must be convey'd down without Error, as it was a matter of constant Practice, and the Ingredient of the instituted Cup; and here he has the Concurrence of the Primitive Fathers, and is unopposed even by them that condemn'd his Opinion of the *Millennium*: I say, tho' his Authority, where it wanted the Concurrence of Universal Consent, may be called in Question, yet it cannot be disputed, where it comes without Opposition; tho' his Doctrine of the *Millennial* State was contradicted and disown'd as a peculiar Opinion, yet his Evidence for the mixed Cup, his Interpretation of *the Fruit of the Vine*, as Expressive of the Mixture, was never question'd. Now, that he did interpret it in this manner, whatever Sense he might put upon the Prophecy, is plain from this Citation: For, unless he believed the Cup mixed in the Holy Eucharist, with what Propriety could he call it *mixtio nova* (a new Mixture) in his Kingdom? And after all, what has the Answerer to urge against the *Millennial* Tradition? Why * he need not at present concern himself, whether it be true or false; but he tells us the Church of England has condemn'd it: Now, I thought the Controversy had been, how far the Practice of the second Reformation was warranted by Primitive Example; and if our Author thinks the Doctrine of the *Millennium* was universally received by the Ancients,

* No Necessity, p. 10.

as one wou'd almost believe he did, since he does not offer to produce one Testimony of Antiquity against it; he does but reflect upon the Church of England, in saying she has condemned it; for thereby he declares her to be opposite to the Primitive Church, and inconsistent with the Pattern of her own Reformation. He goes on, and observes, * that *this Father pleads a much stronger Tradition, (for the Millennium) than can be brought for the Necessity of the mixed Cup.* But how does this appear? He says indeed, that the Elders, who saw S. John, and were his Auditors, deliver'd these Things, as received from him, † for which he quotes Papias. Now, Papias's Words, as we find them in Eusebius, are these; *It shall not be tedious to me to set down in Order, together with my Interpretations, those Things which I have well learnt from the || Elders.* Here he plainly tells us, that he shall give us his Interpretations of the Traditions he had receiv'd from the Elders: And that this Doctrine of the Millennium was rather his Interpretation of a Tradition, than the Tradition itself, is very much countenanced by the Historian, who says, he judges "Papias had this Opinion from his misapprehending the Apostolical Discourses, in that he did not see through those Things they speak

* Id. *ibid.*

† Presbyteri meminere, qui Johannem Discipulum Domini viderunt, audisse se ab eo. *Iren. Lib. V. Cap. 33.*

|| Οὐκ ἐκνήτω δὲ σοὶ καὶ ὅσα πρὸς τὴν αἰῶνα καλῶς ἔμαθον καὶ καλῶς ἐμνημόνευσα, συγκαταλέξας ταῖς ἐρμηνείαις. *Euseb. Hist. Eccl. Lib. III. Cap. 39. Ed. Vales. Mogunt. 1672.*

" mystically

" mystically by way of * Similitude. " Now, I say, *Papias* might possibly be mistaken in a Matter of Doctrine, which did not relate to Practice; and especially, when he had it but at second-hand, and, as far as appears, has deliver'd down to us rather his own Comment upon some Apostolical Relation, than a real Tradition of the *Millennium* itself. But there cou'd be no such Mistake in a Publick Practice, that was to commence from the Institution, to be an Essential Part of the Divine Worship, and the highest Act of the Christian Service. *Irenæus* talks of the Mixture as an acknowledg'd Principle; but he argues for the *Millennium* as a Doctrine not universally receiv'd. In a word, whatever Tradition the Patrons of this Doctrine had for it, 'tis plain they were opposed: *Dionysius Alexandrinus* wrote against *Irenæus* and *Nepos*: And *Justin Martyr*, who lived before *Irenæus*, informs us, that even in his Time the Christians were somewhat divided about it. Whereas the Mixture was never opposed till the Age of the Schoolmen, nor ever disused till the second Reformation, unless by Hereticks. The *Answerer* might have seen the Reverse of his Assertion demonstrated in the † *Defence*, and the Necessity of the Mixture shewn to have a much stronger Tradition to support it, than the *Millennium*; but his Way of answering, is to repeat the Objection without any Regard to the Arguments urged against it. However, he has one Thing more to observe, || before he leaves this Passage; and that is, *that*

* Ἐν οἷς καὶ χιλιάδα τινὰ φασὶν ἔλθω ἐσεῖναι μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν, σωματικῶς ἢ τοῦ Κεῖναι βασιλεῖαι ἐπὶ ταύτης ἢ γῆς ὑποσησομένης· ἃ καὶ ἡμεῖς τὰς ἀποστολικὰς παρεκδέξαμενον διηγήσεις, ὑπολαβεῖν, τὰ ἐν ὑποδείγμασι πρὸς αὐτῶν μυσικῶς εἰρημῶρα μὴ συνεωραχότα. Id. ibid.

† *Defence*, p. 12, 13.

|| *No Necessity*, p. 10.

this

this new Mixture, which he (Irenæus) says, our Saviour will drink in the Millennium, is not the Sacramental Cup, but the Common Drink which shall be then made use of. To which I answer, that this Quotation is not urged as a Proof of what shall be done hereafter, but of what was done at the Institution. If the Text, *I will drink no more of the Fruit of the Vine, &c.* has a Retrospect to the Institution of the Cup, then it is plain from Irenæus, that the Cup was mixed: And I believe our Author will hardly deny that it has, since his Cause is built upon that Supposition, and rests wholly upon the Sense of the Expression used by our Saviour, viz. *the Fruit of the Vine*, which this Father has plainly interpreted of the Mixture. But farther it is evident, that Irenæus thought this new Mixture the Sacramental Drink, because he interprets the Text, *I will drink no more of the Fruit of the Vine, till I drink it new in the Kingdom of God, of the Millennium*: Now, the Scripture is express, that our Lord eat and drank after his Resurrection; consequently, if this Father thought that Text wou'd not be fulfilled till the Millennium, he must think *the Fruit of the Vine* something more than the Common Drink; and what cou'd that be, but the Consecrated Mixture?

The Answerer's next Attack is upon the Sense of the Phrase *miscere poculum*; which, he says, is the same as *to fill a Glass*, and in Proof of this he produces *Homer, Cicero, Ovid*, and † *Juvenal*; and then concludes, Irenæus meant no more by the Mixture, than we may in this Climate fairly construe Wine: To this I object, that the Expression, *fill me a Glass*, is used instead of *give me a Glass*; do we therefore

† Id. *ibid.*

mean that it shou'd not be filled? Do we exclude the first, by including the latter? So *Misceto*, *Mix me a Glass*, being used instead of *Infunde*, *Pour out*; does it mean that any thing shou'd be poured out but the Mixture? He grants, that 'twas the usual Custom in hot Countries to put Water to the Wine when they drank it: Therefore by his own Reasoning, *μεστρον* and *miscro*, signify *Filling a Glass*, from the Composition, not from the *Pouring out*. His Argument is this: In the warmer Climates they drank Wine mixed with Water; hence *Misceto Poculum* came to signify *Fill a Glass*. Now, since Mixing is synonymous with Filling, upon the Account of the Composition; therefore it must be synonymous, where there is no such Composition: *Miscere* and *μεσσαι* signify *Pouring out*, because it was the Custom in hot Countries to mix what they did pour out; therefore *Homer*, *Cicero*, *Ovid*, and *Juvenal*, all Inhabitants of warm Climates, use those Terms to denote *Pouring out* what was not mix'd: This must be his Meaning, or he talks without Design. For if he produced these Authorities to shew, that the Ancients used the Terms *miscere* and *μεσσαι* to signify *Filling out* nothing but what was mix'd; then he argues against himself, and evidences the Truth of what we contend for: Then *Irenæus* plainly declares the Cup to be mixed. For if *Mixtio Calicis* signifies the *Pouring out* of the Mixture, and this Father interprets our Lord's Expression to this Sense, then he testifies that our Lord declared that Himself mixed the Cup. In a word, notwithstanding the bold Assertion of our Author, that † he may fairly conclude, that *Irenæus* meant no more by the Mixture, than what we may in

† No Necessity, p. 11.

this

mean

this Climate fairly construe Wine; I say, notwithstanding this positive Determination, he has not brought one Testimony, from which (by his own Reasoning) he cou'd infer such a Conclusion; and I believe he will not be able to produce one Instance from any Classick Writer, where *Miscere poculum* can fairly be interpreted to fill out any thing, but what was mixed: There are many to the contrary, where *Miscere* is plainly opposed to undiluted Wine. I shall produce some of them in the * Margin. But to return to *Irenæus*, whatever the Classical Authors might design by the Phrase *Miscere poculum*, 'tis plain that this Father meant the Mixture: For when he is arguing against the *Ebionites*, who used only Water in the Eucharistical Cup, (as I have shewed from *Epiphanius*, p. 26.) he opposes the Mixture of the Wine to the Use of unmix'd Water: *These*, says he, *reject the Mixture of the Heavenly Wine, and only make use of Water*: And is not this a plain Intimation that there was Wine and Water in the Cup? For how cou'd they retain the one, and reject the other, if there had not been a Mixture of them both? This, I think, evidently shews what *Irenæus* means by *mixtio nova* and *temperamentum calicis*; I might add the Testimonies of *Justin Martyr* and the *Carthaginian Synod*, and of many other Fathers and Councils, all

* *Callidus imposuit nuper mihi Caupo Ravennæ*;

Cum peterem MIXTUM, vendidit ille MERUM.

Mart. Epig. Lib. III. Ep. 57.

*Ab Jove qui veniet MISCENDA ad POCULA, largas
Fundet Nimbis AQUAS: Hic tibi vina dabit. Id.*

Lib. XIV. Ep. 112.

Massiliæ fumos MISCERE nivalibus UNDIS

Parce, puer, constes ne tibi plus aqua. Id. ibid. Ep. 118.

of them specifying the Mixture to be Wine and Water, and thereby plainly determining the Sense of *Irenaeus's* Expression: For this is Ecclesiastical Language, and must be interpreted by the Writings of Ecclesiastical Authors, and not by Quotations from Heathen Orators and Poets.

What follows, has been already answered; for it has been proved, that *Irenaeus* did mean that our Saviour in the Millennium would drink Wine and Water; that he interprets the Words *Fruit of the Vine* of the Mixture of the Cup; and that from hence we can deduce the Necessity of using that Mixture in the Sacrament; because if that Text interpreted by our Author be sufficient to infer the Necessity of the Wine, then the same interpreted by this Father must be sufficient to shew the Necessity of the Mixture.

The *Answerer* tells us, || that it is his Opinion, that the Controversy between Pope Victor and the Asiatics, about keeping of Easter, was of far greater Moment than the mix'd Cup: But he shou'd have produced some Reason for his Opinion, if he expected it shou'd be believed: He will hardly meet with an implicate Submission to his Judgment, after the reading of ten Pages. The learned Author of the *Desance* has plainly shew'd that it was not a Matter of so great Moment, as the *Answerer* * suggests. But however, let us see how they appear in the Comparison: The Dispute about keeping of Easter was on both Sides supported by an Apostolical Precedent: Here was the Practice of S. Peter and S. Paul, to oppose to that of S. John: But there is neither Apostolical nor Primitive Example for the Use of

|| No Necessity, p. 10.

* P. 9, 10, 11.

meer Wine in the Cup; nothing but modern Usage to oppose to the Practice of Christ and his Apostles; the Worship of two Hundred Years to that of above seven Times the Number: Pope *Viktor* and the *Asiaticks* had no Controversy about the absolute observing of *Easter*; they agreed in the Festival, but differed in the Time of keeping it: But the Dispute about the Mixture relates to the Matter of the Eucharist, not to the Time of Celebration: *Socrates* informs us, * that as to the Time of the Paschal Solemnity, the Apostles left no Decision or Command about it. But *Irenaeus* relates that our Lord † affirmed the Mixture of the Cup was his Blood: And the holy Scriptures declare that Christ commanded his Apostles to do as he did, § τὸ αὐτὸ ποιεῖτε and that he mix'd the Cup has been proved from the Practice and Testimony of the ancient Church. In a Word, the Apostles themselves did not think the Time of keeping *Easter* a Matter of such Moment as necessarily to require a Uniformity in Practice; as appears from what has been said: But we have not the least Intimation of any Difference in the Use of the Sacramental Cup, nor any Interruption of the Mixture thro' all the Ages of uninnovated Christianity.

The Answerer farther observes, || that *Irenaeus* writing to Pope *Viktor*, tells him, that his Ancestors sent the Eucharist to those Bishops who observed this Festival different from them: The sending the Eucharist was a Custom expressive of their mutual Communion, and very expedient it was, that they shou'd shew they did not break

* *V. Defence*, p. 11. and *Socrat. Lib. V. c. 22.* † *Lib. IV. cap. 57. and No Necessity*, p. 8. § *1 Cor. xi. 25.* || *No Necessity*, p. 11.

the Peace of the Church upon a circumstantial Difference: But he subjoins, *I think this is a Custom that is grown out of Date; and it is my Opinion you won't be fond of reviving of it.* The Author may be mistaken in his Opinion; but this I assure him; that if he could produce the same Evidence for the Necessity of this Practice, as has been brought for the Essentiality of the Mixture, he would soon see his Opinion confuted, and be obliged to acknowledge us not only fond, but impatient of reviving it: But I must observe to him, that this is contrary to the Nature of the thing; for the one is only a Matter of Discipline, and the Subject of Church-Authority: But the other is the Substance of an Institution, injoin'd by the Command of God, and therefore alterable by no humane Power. The Church for fifteen Hundred Years together never attempted to decree against the Water of the Eucharistical Cup; but we find a very early Synod, a Synod of the fourth Century, and part of the universal Code, abolishing the Custom of sending the *Eucharist* into other * Parishes. And if the Church shou'd think fit to restore it again, I believe our Author will not be able to contradict her, or answer the Reasons upon which the Advantage of such a Revival shou'd be founded.

To the Testimonies produced from *Clemens Alexandrinus*, the *Answerer* objects, || that it is doubtful whether the first relates to the *Eucharist*; and that if it does, it won't come up to the Purpose it's brought for; and for the second,

* Περὶ τῆς, μὴ τὰ ἁγία εἰς λόγον διλογιῶν χεῖ τὴν ἱερὴν τῆς πάσης, εἰς ἑτέρας παρυσίας διαστέμνισθαι, Concil. Laodicen. can. 14. apud Zonara.

|| No Necessity, p. 11, &c.

he says, the Translation is a Stranger to the Original: I shall transcribe the whole Passage, in which both of them are contained, and I doubt not our Author will appear the greater Stranger of the two; but first I must observe, that if the former Testimony does relate to the *Eucharist*, then it does come up to the Purpose it was brought for, which was to shew that it was the Practice in S. Clement's Time, to mix the Cup: The Necessity of the Mixture was a Consequence drawn from that Practice, universally maintained in the ancient Church, and evidenc'd by this Father, and other Writers of the first Ages of Christianity. The Passage is this, *

“ Water is the Drink that Nature requires, and
 “ Temperance directs for the Thirsty; thus the
 “ Lord gave to the *Hebrews* for Drink alone the
 “ Waters which flow'd from the stony Rock;
 “ for a temperate Draught became them, while
 “ they remained in a wandring State. At length
 “ the sacred Vine (the *Vine*, which grew in Canaan's
 “ *holy Land*) bare the prophetick Grapes. The
 “ Sign then given to those, who, from a State
 “ of wandring have been led into a State of
 “ Rest, was the great Cluster, the *Logos* who
 “ was pressed for us; this *Logos*, the Blood of
 “ the Grape, ordering that itself should be
 “ mixed with Water, as his Blood is incorpo-

rated

* Φυσικὸν μὲν ἐν τῇ νηφάλιον πόσιν ἀναγκάσιον διψῶσιν
 εἶναι ὕδωρ· τὺτο ἐκ τῆς ἀνευρύμενης πέλεος κατεβόμενον
 τοῖς παλαιοῖς τῶν Ἑβραίων, μονότροπον σωροσύνης ὁ
 Κύριος ἐχορήγει πόσιν· ἡρθεῖν δὲ μέλιστα ἐχρῆν τὴν ἐπι-
 πλανώμενος. Ἐπειδὴ ἡ ἀμπελος ἡ ἀσία τὸν βότρυς ἐβλά-
 τησε τὸν προφητικόν. Τὸτο σημεῖον τοῖς εἰς ἀνάπαυσιν ἐκ
 τῆς πλάνης πεπαιδαγωγημένοις, ὁ μέγας βότρυς, ὁ Λόγος

“rated with Salvation. Now the Blood of our
 “Lord is twofold; the one carnal, by which we
 “are redeemed from Death; the other spiritual,
 “wherewith we are anointed: And to drink the
 “Blood of Christ, is to partake of our Lord’s
 “Immortality. For the Spirit is the Life-giving
 “Principle of the *Logos*, as the Blood is of the
 “Flesh. As then the Wine is mixed with the
 “Water, so is the Spirit with Man; The one,
 “namely the Mixture, leads us unto Faith, but
 “the other, which is the Spirit, conducteth to
 “immortal Life. Now the Mixture of these
 “two, the Drink and the *Logos*, is named the
 “Eucharist, &c.

S. *Clement* is here discoursing upon Sobriety,
 and recommending Water, as that Liquor only
 which is necessary to allay the Thirst, and he
 enforces his Advice by the Practice of the *Jews*,
 † who drank nothing but Water (μωότερον
 πόδιν,

ὁ ὑπὲρ ἡμῶν θλίβεις, τὸ αἷμα τῆς ταχυλῆς ὕδατι
 κίρνασαι ἐδεήσατο. τὸ Λόγε, ὡς καὶ τὸ αἷμα αὐτοῦ σπ
 τνεῖα κίρνασαι διττὸν διὰ τὸ αἷμα τὸ Κρεῖον οὐ μὲν γὰρ
 εἰν αὐτὸ σαρκικόν, ὁ τῆς θορᾶς λευκωμένον. τὸ δὲ
 πνεύματικόν τετέστιν ὃ κεχρῆσθαι καὶ τὸ ἐπὶ πᾶσιν τὸ
 αἷμα τὸ Ἰησοῦ, τῆς κνείας μετὰ λαβὼν ἀδοξασίας, ἔχον
 ὃ τὸ Λόγε τὸ πνεῦμα, ὡς αἷμα σαρκός. ἀναλόγως τοίνυν
 κίρνασαι, ὃ μὲν οὖν τῷ ὕδατι τῷ δὲ ἀνθρώπῳ, τὸ πνεῦ
 μα καὶ τὸ μὲν, εἰς πᾶσιν εὐωχεῖ, τὸ κρεῖον τὸ δὲ, εἰς ἀδοξ
 σίαν ὀδηγᾷ, τὸ πνεῦμα. ἢ ὃ ἀπορίῃ αὐτοῦ κεχρῆσθαι, πόδ
 τε καὶ Λόγε. εὐχαριστία κίρνησαι, Clem. Alex. Paedag.
 Lib. II. cap. 2. p. 65. Ed. Sylburg. 1592.

† — Quod sit autem potus necessarius, probat ex eo,
 quod Dominus Hebraeis in solitudine errantibus & sitien
 tibus non alium suppeditavit potum, quam aquam ex
 præruptha petra manantem. Cur autem aqua eis esset bi
 benda, hanc affert rationem, quod cùm errarent in desertis
 & in maximis versarentur periculis sobrios esse oporteret,

Wine, a simple unmixed Liquor) while they sojourned in the Wilderness: From hence he takes Occasion to speak of the Christian State, and draws a Comparison between the Rest of the Jews in the Land of Canaan, and that of the Christians in the new Dispensation: The Jews, says he, while they were in a State of Wandring and Travel, drank nothing but Water, but afterwards the sacred Vine put forth the prophetick Grapes, that is, when they came into the Land of Promise, (from which *Joshua*, and his Companions, brought the Cluster of Grapes, *Num. xiii. 23.*) and had obtained Rest from all their Enemies round about them, then the Juice of the Grape was added to their former Drink: He calls it Prophetick, because it was a Type of Christ, and præfigured a future and greater Rest; 'twas a Sign, says he, unto those who, from a

& cavenda ab eis esset ebrietas. Post diuturnos autem errores, & plurimos exantlatos labores, cum ad quietem, id est ad Christum, esset ventum (is enim est qui afflictis & laborantibus animis dat requiem) non fuit amplius bibenda pura & simplex aqua, sed vinum aqua temperatum, id est Christi sanguis, qui ab ipso Christo, & ex ipso tanquam ex botro in Crucis torculari expressus, ab eo ipso in cœna fuit contemperatus, sumendus a fidelibus, non solum ad sitim sedandam sed etiam ad propulsandos animi morbos, & ad expianda peccata. Ideo enim & in cruce semel fuit expressus & susus, & in sancta ejus mensa & ara quotidie quidem, sed mystice funditur. Hoc, nempe Christum, cujus sanguis in cruce expressus mystice in cœna funditur, significat ingens ille botrus, qui ab iis, qui ad explorandam terram missi fuerant, ad ingressuros promissam terram Israelitas, fuit deletus, *Numer. 13.* Hunc botrum, nempe Christum, germinavit vitis sancta, id est, Ecclesia, quæ ab Abèle ad nos usque est propagata. — Cum autem Christus, cujus sanguis est expressus & susus, sit allegorice magnus ille botrus, ipse quoque allegorice dicitur sanguis uvæ, qui ex ipso tanquam ex botro est expressus, *Gr. Gent. Hervet. Comment. in Lib. II. Padag. p. 64. in Ed. Clement. per Potter. Vol. II.*

State of wandering, have been led into a State of Rest; for as the Juice of the *Canaanitish* Grape was exhausted in the Wine-press, that it might be mixed with Water, and be the Festival-Drink in the Land of their Inheritance, so was the Blood of the $\Lambda\gamma\Theta$ exhausted on the Cross, that it might also be mixed with Water, and be the Christian Banquet: For this was his own Institution; 'Twas the Will of the $\Lambda\gamma\Theta$, that himself represented by the Blood of the Grape shou'd be mixed with Water. He goes on and observes that we don't drink the carnal Blood of Christ, but the Spiritual (which by the bye is a plain Contradiction to the *Romish* Doctrine of Transubstantiation) and that by so doing we are made Partakers of his Immortality, because we are united with the Spirit, which is the Life-giving Principle of the $\Lambda\gamma\Theta$. The Wine and Water are external Elements, upon them we must exercise our Faith; tho' we see nothing but Matter, we must believe the Spirit overshadows them, for by receiving them we receive a Principle of Immortality, and that Principle is the Spirit; so that Man is united to the Spirit, as the Water is to the Wine; and this Mixture of the Drink with the $\Lambda\gamma\Theta$, which is made by Consecration, is called the *Eucharist*. The *Answerer* has expounded, what he has given us of this Father, into * Non-sense, and made the two Parts of his Parallel clash with one another: *S. Clement* is proving that our Lord was typified by the Grape, which was brought from the Land of *Canaan*, because he ordered, that himself, represented by the Blood of the Grape, shou'd be mix'd

mixed with Water, as that was; but the *Answerer*, without any Regard to the Comparison, makes him say that it was the Will of the *Logos*, that himself shou'd be mix'd with the Water of the Blood of the Grape; that is, that the Grape shou'd be mixed with itself; for *S. Clement* plainly declares, that our Lord was the Grape: Now, that this Father evidently supposes a Mixture of the *Canaanitish* Grape with Water, appears from hence: He opposes the Drink of the *Jews* in the Desert to that in the Land of *Canaan*, and calls the first *μολοτερον ποδν*, an *unmixed Liquor*: But the Fruit of the Grape is never called a mixed Liquor, so that it was plain there was some Infusion or other to make the Mixture; and what shou'd that be but Water, with which our Author owns it was usual to mix the Wine in hot Countries, such as was the Land of Promise? And is *here no Order* || then from the eternal *Logos* to mix the Blood of the Grape with Water? Is not this a plain Testimony that it was the Will of Christ that himself, represented by the Grape, should be mingled with Water? And is it not the *Answerer's* own Acknowledgment, that his Will, when known, is certainly binding? But farther, if this Passage relates to the *Eucharist*, it is manifest from *Hervetus's* Translation, which the *Answerer* has given us, that the Mixture of the Grape with Water was the Will of the *Agos*, and consequently enjoined by him, because his Will is a Law. Now, that it does respect the *Eucharist*, appears from *S. Clement's* own Account of it: For he has no sooner mentioned the Mixture, than

he declares it to be the spiritual not the carnal Blood of Christ; and that in drinking it we are made one with the Spirit, and Heirs of Immortality: Can any thing be called the Blood of Christ, but that which himself instituted to represent it? Or, can any thing convey to us a Right to eternal Life, but that which applies to us the Merits of Christ? In a word, he has expressly inform'd us, that it is the Eucharist he speaks of: For having observed, that *as the Wine is mixed with Water, so is the Spirit with Man*, and that the first is for the Exercise of our Faith; and the latter for the Conveyance of Immortality; he adds, that the Union of the *Logos* with this Mixture is called the *Eucharist*. I shall proceed when I have observed, that notwithstanding our Author's positive Assertion, that the Translation of this Passage in the *Defence* is foreign to the Original, he owns himself a Stranger to the Original; and tho' he declares there is no Order from the *Logos* for the Mixture, yet he acknowledges the Expressions in Dispute to be so dark and allegorical, that no Commentator can interpret them; and whereas in Prejudice of this Father's Authority, he † cites *du Pin*, as saying that he was a much better Philosopher than a Divine, he is perfectly mistaken in the Design of that Character: For *Du Pin* is there speaking of his Writings, in which he tells us, he shews too much profane Learning for a Christian Writer, and (says he) we may say that he was more a Philosopher than a Divine; that is, there was more Philosophy than Divinity in his Writings; but this does not detract from his

† No Necessity, p. 13.

Knowledge, nor lessen the Authority of any thing he has given us in Divinity; tho' he wrote little concerning Revelation, he might write what was good: And therefore that learned Author explains his Meaning, and evidently confines the Character to his Writings; for he adds, he (S. Clement himself) was by no Means ignorant of our Religion, and perfectly understood the holy *Scriptures*.

S. Cyprian, the Answerer * acknowledges, speaks more home to the Purpose; but then he thinks he stands here by himself, and where the Church has left him, he may safely follow them: But has he brought one Authority to support his Opinion? He wou'd soon put an End to the Dispute, could he bring any of the Ancients, who expressly declare, that it is not necessary to mix Water with the Sacramental Wine; yet this he must do, if he would shew the Church to have left S. Cyprian in this Point. Nor, unless he does this, will Vincentius's Rules do him any Service; the one of which respects only the particular Opinion of any Father in opposition to the current Stream of Antiquity; and the other must not be stretch'd so far, as to comprehend every individual Christian Writer; for in that Sense no Catholick Tradition can be prov'd universal: It is sufficient, if all who mention any Opinion or Practice, do with one Consent speak of it, hold, write, and teach it.

But I don't doubt, (says our Author) † but he (meaning S. Cyprian) thought the rebaptizing of those Persons, who had been baptized by Hereticks

|| Du Pin Eccl. Hist. p. 66. Vol. I. Lond. 1696 * No Necessity, p. 13. † Id. p. 14.

and Schismatics, was more necessary in itself than the mixed Cup, and yet he did not make it a Term of Communion. But how does he prove this? Why S. Cyprian's Endeavours to get the Rebaptization establish'd were very laborious, whereas it was but by Accident that he treated of the Mixture: And the Reason of this is plain; in the first he was opposed by the whole Western Church, in the latter only by a particular Sect: The one was a Matter of Question and Dispute, but the other was an acknowledged Practice: For the Disuse of the Mixture was caused by an Accident even in the Aquarians themselves; they celebrated in pure Water, as the Answerer observes, for fear of being discovered by the Smell of the Wine; for this S. Cyprian reproves them, and declares that neither Water without Wine, nor Wine without Water was the Cup of the † Lord. But for the Omision of Rebaptization, he seems to look upon it as a personal Error, and a Breach of necessary Discipline; he lays it down as a Principle that || Hereticks and Schismatics have no Power and Authority; and from thence he argues the Disadvantage of allowing their Baptisms; for by this Means, says * he, you'll seem to be one with them, while you depart from your own Right, and acknowledge their Authority equal with yours. He appeals to the Conciliary Determinations of

† Ep. 63.

|| Dicimus omnes omnino Hæreticos & Schismaticos nihil habere potestatis ac juris. Ep. 76.

* — & incipis tu illi hæreticus videri, qui præventus posterior esse cœpisti, qui cedendo ac manus dando, jus quod acceperas reliquisti. Quam periculosam sit autem in divinis rebus ut quis cedat jure suo & potestate, scriptura sancta declarat, cum in Genesi Esau primatus suos inde perdidit, nec recipere id postmodum potuerit, quod semel cessit. Ep. 73.

his Ancestors, and urges the Practice as enjoined by a Decree of those that went before * him. In a word, S. Cyprian's own Declaration at the Opening the Council of Carthage, that "none of the Bishops there assembled, ought to make himself a Bishop of Bishops, or pretend to awe his Brethren by a Tyrannical Fear, because, says he, every Bishop has the free Exercise of his own Authority, is at Liberty to act as he pleases, and can no more be judged by another, than he can judge others † himself." This Declaration, I say, may induce us to conclude, that the Martyr did not think the Essence of a Sacrament was concerned; for no Bishop has Authority to oppose an Institution; he can't act as he pleases, where there's a Divine Injunction; and he may be judged, when he devours the Flock committed to his Charge. And therefore S. Cyprian tells us, that Christ has so constituted his Church, that "if any one of the College (of Bishops) shou'd attempt to introduce an Heresy, and to tear in Pieces, and waste his Flock, then the rest may lend their Assistance, and with a Pastoral Care and Compassion, gather again his Sheep into his || Fold." In short, whatever the Martyr's Sentiments were

* Sententiam nostram non novam promimus, sed jam pridem ab Antecessoribus nostris STATUTAM, & a nobis observaram, vobiscum pari consensione conjungimus. Ep. 70.

† Neque enim quisquam nostrum Episcopum se Episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit, quando habeat omnis Episcopus pro licentia libertatis & potestatis suæ, arbitrium proprium, tamque judicari ab alio non possit quam nec ipse potest judicare. Concil. Carthag. inter Op. S. Cyp. p. 353.

|| — Si quis ex Collegio nostro hæresin facere, & gregem Christi lacerare & vastare tentaverit, subveniant ceteri, & quasi Pastores utiles & misericordes, oves Dominicas in Gregem colligant. S. Cyp. Ep. 67.

of the Business of Rebaptization, there can be no Parallel drawn between that and the Mixture. His Evidence is clear and peremptory, that our Lord mixed the Sacramental Cup: But that he thought the Rebaptization of Hereticks as necessary, is supported by nothing but our Author's Supposition. For either S. Cyprian look'd upon those Hereticks (that were admitted by Pope Stephen without Rebaptization) as unbaptized Persons, or he did not; If he did, then he allowed unbaptized Persons to partake of the Eucharistical Administration, for he says, *Neminem à jure Communione si diversum senserit, amoventes*: But this the Answerer will hardly affirm, since he styles S. Cyprian the rigid Doctor of Discipline, and he knows that in the ancient Church unbaptized Professors of the Christian Religion were so far from being admitted to a Participation of the holy Mysteries, that they were not allowed to come any nearer the Altar, than just within the Church-Door: If the Martyr did not look upon them as unbaptized Persons, then he did not think the Essentials of a Sacrament concerned, and consequently the Cases are not parallel.

But supposing S. Cyprian had been so rigid for the mixed Cup, the Answerer thinks he may reply with S. Austin, that he * does not hold S. Cyprian's Letters to be Canonical, but he tries them by those that are Canonical; and whatever he finds in them, that is agreeable to the Holy Scriptures, that he accepts and honours him for; but that which disagrees with them, he refuses without wounding his Memory. This indeed had been a pertinent Answer, if our Author had proved, that what this Father says of the mix'd Cup, contradicts the Holy Scriptures; but when it has been shewn, that the Divine Writings them-

* No Necessity, p. 15.

selves, interpreted by the Phraseology of the Jewish Nation, the Practice of Antiquity, and the Consistent Evidence of the Fathers preceding S. Cyprian, bear Testimony to the Mixture; nay when our Author himself has acknowledged, * that our Lord in all Probability mixed the Eucharistical Cup, which must infer the Essentiality of it; I say, after all this Evidence and Concession, to reject S. Cyprian's Testimony as contradictory to the Sacred Writings, without the least Instance of Disagreement, is such a Usage of that Learned Bishop and Martyr, as cannot be excused by the most extravagant Zeal of any Age but the Present.

The Answerer goes on: || I dare say, you won't defend all S. Cyprian's Reasonings for the mix'd Cup; nor do I believe, you can think any of the Scriptures, he cites for it, are justly applicable to the purpose. And if his Reasonings, &c. won't bear any Weight, I see no Reason why his bare Say-so should alter my Judgment in this Matter: But he shou'd have proved S. Cyprian's Reasonings, &c. indefensible, before he had attempted to draw an Argument from thence: For I don't find that either himself or the Author of No Reason has any thing to urge against them: They take it for granted indeed, that they are so; but in this they beg the Question, and build upon a Concession, which is not to be allowed; tho', if the Supposition was granted, the Argument wou'd still be inconsequential: For the Answerer may know, that there is a very considerable Difference between Evidence and Authority: The Authentickness of a Testimony depends upon the Integrity of the Relator, but the Force of Authority upon Capacity and Experience: Learning is no In-

* Ibid. p. 4.

|| Ibid. p. 15.

gredient of Veracity; A Man may be honest without Logick, and a Legal Witness without Lettered. Thus S. Cyprian's Reasoning may be suspected, but his Evidence can never be question'd: He may be mistaken in the Mystery, when he's right in the Fact: Tho' he shou'd be supposed erroneous in the Signification of the Mixture, it will not follow that he errs in saying that Wine and Water are the Instituted Cup. The Fathers were no more than Men, and their Reason, when unilluminated, was upon the Level with the rest of their Species: But in Matters of Practice and Tradition they must be as much better Judges than the present Age, as they lived nearer the Times of the Apostles. But farther, this Author is mistaken in imagining he has nothing but S. Cyprian's bare Say-so to determine his Judgment upon: For S. Cyprian is not alone in this Point; He has the Concurrence of Fathers that lived before him, the Testimony of Councils that succeeded him, and the Consent of the Church of his own Time; (for they may reasonably be supposed to allow what they did not oppose in an Age so provident against Error, and so strictly careful of Discipline) and over and above all this he has the uninterrupted Practice of 1500 Years.

But S. Cyprian is as decisive for the Necessity of Chrism, as for that of the mixed $\ddagger$ Cup: His Words are, *It is also necessary, that he that has been baptized, be anointed, &c.* Now one wou'd think, the Martyr had only declared, that Water was necessary to be mixed with the Wine, whereas he affirms the Mixture to be our Lord's Practice and Command; and does he urge any thing like this

† Id. Ibid.

for

for the *Chrism*? He declares the Water of the Essence of the Sacrament, and denies an unmix'd Cup to be the Institution: And is this nothing more, than what he has delivered of the *Chrism*? Our Author can't be ignorant, that there is a very wide Difference between Necessity and Essentiality: Thus the Wearing the Surplice is a necessary Practice, because it is enjoin'd by a sufficient Authority, but it does not enter the Essence of the Worship, or make a Constituent Part of Religion. The *Chrism* was a Ceremony, a very significant Ceremony, and which I may say is necessary to be restored, without being supposed to believe it Essential: I say, it was a Ceremony that was used almost upon all Occasions of communicating the Holy Spirit; for we find it not only practis'd at Confirmation, as here in S. Cyprian, and in the 48th Canon of the Council of *Laodicea*, &c. but also at the Receiving of Hereticks, as in the 7th Canon of the same Council, where those that had join'd in Communion with the *Novatians*, &c. are directed to be anointed with the *Chrism*, and then are allowed to partake of the Holy Mysteries. And the same may be seen in the 7th of the *Constantinopolitan*, and the 95th of the *Trullan* Canons.

This General Use of the *Chrism* seems to point out to us the Propriety and Significancy of the Custom, but by no means determines it to be Essential: Indeed the Using it upon so many different Occasions makes it appear rather a Matter of Discipline than of Doctrine. And I think we may with much more Reason infer the absolute Necessity of *Imposition of Hands*, than of the *Unction*: For S. Paul declares the former to be a Fundamental of Christianity, which is more than S. Cyprian has affirmed of the other. But as no Man believes, that the Apostle meant that the mere

Form

Form and Ceremony of *Imposing Hands*, but the Thing represented by it, was a Fundamental, so, if S. Cyprian's *necesse est*, be interpreted to the same Strictness of Expression, even then I see no Reason why those Words shou'd be confined to the *Chrism*, and not rather interpreted of the Office of Confirmation, in which that Ceremony was used as a Symbol of the Spiritual Unction of the Holy Ghost. The Learned Author of the Letter prefixed to Mr. Hart's *Bulmark Stormed*, has already answered this * Objection. He has observed that what S. Cyprian in his LXX. Epistle, call's *Chrism* or *Unction*, in his LXXII. directed to Stephen Bishop of Rome, he calls *Imposition of Hands for the Receiving of the Holy Ghost*; and this, says he, is that Ordinance we now call by the Name of Confirmation, which being always administered from the Apostles Days down to the Reformation with the Ceremony of Anointing, was therefore usually called by the Name of *Chrism* or *Unction*: He goes on, and takes notice that S. Paul speaking of the very same Ordinance † calls it by the Name of another Ceremony, attending the Administration, and numbers it among the Fundamentals of the Christian Religion: The one says he, calls it the Laying on of Hands, and the other calls it Unction or Chrism, because both those Ceremonies were used in the Administration of it: In a word, the Answerer might as well have said, that S. Cyprian made the Altar essential to the Consecration, as the *Chrism* to the Office of Confirmation: For his Argument plainly terminates in the Necessity of an Altar, to consecrate the *Eucharist* or the Oil: It is necessary, says he, that he that has been baptized, shou'd be anointed: Now, the Oil is

* Dr. Berr's Letter, p. 19.

† Heb. vi. 1, 2.

consecrated upon the Altar; but Hereticks have no Altar, therefore they cannot consecrate the Oil: Consequently they cannot give the spiritual Unction: That is, there is no Unction, unless the Oil be consecrated, nor any Consecration, unless it be made upon the Altar; so that those who want the Altar, must want the Unction: This, I say, must be the Consequence of interpreting *S. Cyprian* by a Literal Construction, whereas it appears to have been his Design, to shew that Hereticks cou'd not convey the Spirit of God, because they had not an Altar, or were not in the Church, in which alone it cou'd be had.

The *Answerer's* next Observation is, That the *Hebrew Doctors* say, It is all one, whether the Wine be pure or diluted: From hence he argues, * that if the Passover might be lawfully celebrated in pure Wine, it may be lawful to consecrate the Eucharist without the Mixture. To this I answer, 1st That *Dr. Lightfoot* quotes a Passage from *Bab. Berachoth*, Fol. 50. where it is said, † that The Learned Jews agree with *R. Eliezer*, that the Cup of Blessing is not to have the Benediction pronounced over it 'till it is mix'd with Water. Now *S. Paul* calls the Sacramental Cup (most probably in Allusion to the Jewish Custom) the Cup of Blessing; but it cou'd not be the Cup of Blessing without the Benediction, nor have the Benediction unless it was mix'd: So that our Author's Argument will turn upon himself; for if the Cup of Blessing was always to be mixed, and our Lord instituted his Supper upon that Cup, as *S. Paul* intimates, then our Lord's Cup was always to be mixed. But 2^{dly}, Whatever Sentiments the Jews had of the Mixture; whether it was com-

* No Necessity. p. 16. † *Lightfoot* Horæ Hebraicæ in 1 Cor. xi. 25.

manded or not by the *Mosaick* Institution, 'tis enjoin'd by the *Christian*: The *Jewish* Practice is urged only as an Evidence of the Fact, not of the Obligation to repeat it; as a Proof of the Mixture, not of the Necessity of the Custom: The Obligation is drawn from our Saviour's Command, and the Duty is enforced from our Lord's Institution: The Custom of Mixing the *Paschal* Cup shews the Practice of Christ at the Institution of his Supper, but 'tis the *ἵνα ποιῆτε*, the *Do THIS in Remembrance of me*, that shews the Necessity, and makes the Obligation: He ordered us to *Do* what He *Did*; but He mixed the Cup, therefore we must mix it also.

The *Answerer* denies * that "the Apostolical Constitutions shew the mixed Cup to be absolutely necessary: For, (says he) all that is said of this Matter is in these Words; *And likewise having mix'd the Cup with Wine and Water.*" And is not this enough? If our Saviour's Practice at the Institution does not infer the Necessity of the Water, how does it infer the Necessity of the Wine? But he is mistaken in affirming that this is all that is said of the Matter; for the Mixture is there declared, and that in the most Solemn Manner in the Presence of God, before whom they are officiating, not only to be the Practice of Christ, but the *Institution*: For having enumerated all the Mercies and Dispensations of God from the Creation down to the Death, Resurrection and Ascension of Christ, it goes on: "We therefore being mindful of his Sufferings for us, give Thanks unto Thee, O God Almighty, not as we ought, but as we are able, and fulfill his Institution." Then it

* No Necessity. p. 16.

expresses what that Institution is: "For in the same Night he was betrayed, he took Bread, &c. and in like Manner he mix'd the Cup with Wine and Water, and when he had consecrated it, he gave it to them saying, Drink ye all of *THIS*. *THIS* is my Blood, which is shed for many for the Remission of Sins. Do *THIS* in Remembrance of * me." Can any Testimony be more express than this, which declares the Mixture to be the Command and Ordinance of Christ (τὴν διατάξιν αὐτοῦ πληρῶν) and affirms that he called it his Blood, and ordered his Disciples to drink it in Remembrance of him? But the *Answerer* objects, that the Author is an Impostour, that endeavours to pass for a Disciple of the Apostles, and imputes to them divers Ordinances, that were altogether unknown for many Years after their † Decease. To this I answer, that tho' the Author of the *Apostolical Constitutions* be unknown, and tho' the precise Time, in which they were written, cannot be fixed, yet the Learned World are generally agreed, that they are earlier than the Council of Nice, or were composed about that Time: Cardinal *Bona* informs us, that *Morinus*, *Fronto*, and *de Marca*, do all of them agree, that they were written at least in the third

* Μεμνημένοι ἔν ᾧ δὲ ἡμᾶς ὑπέμεινεν, εὐχαριστοῦν σοὶ θεῷ πασιτοκράτορ, ἔχ' ὅσον οἰκτοροῦν, ὅμ' ὅσον διωάμεθα, καὶ τὴν διατάξιν αὐτοῦ πληρῶν ἐν ἡ ᾧ νυκτὶ παρεδίδοτο λαβὼν ἄρτον ταῖς ἁγίαις καὶ ἀμώμοις αὐτοῦ χερσὶ, καὶ ἀναβλέψας πρὸς σε καὶ δεξιᾷ αὐτοῦ καὶ παλίστα, καὶ κλάσας ἔδωκε τοῖς μαθηταῖς εἰπὼν· τὸ τοῦ μυστηρίου καὶ καὶνῆς διδασκαλίας· λάβετε καὶ αὐτὸ φάγετε· τὸ τοῦ σώματος μου τὸ περὶ πολλῶν θρυπτοῦμενον εἰς ἄφρατον ἁμαρτιῶν· ὡσαύτως καὶ τὸ ποτήριον κεράσας καὶ οἶνον καὶ ὕδατος, καὶ ἀγιάσας ἐπέδωκεν αὐτοῖς λέγων· πίετε καὶ αὐτὸ πάντες· τὸ τοῦ αἵματος μου τὸ περὶ πολλῶν ἐκχυοῦμενον εἰς ἄφρατον ἁμαρτιῶν· τὸ τοῦ ποιῆτε εἰς τὴν ἐμὴν ἀνάμνησιν. Lib. 8. c. 12.

† No Necessity. p. 16.

Century.

Century. *Cotelerius* tells us,* that " he is certain,
 " the first Composer of them lived after the Age
 " of the Apostles, and before *Epiphanius*; but
 " which of them he came nearest to, he cannot
 " determine." *Du Pin*, tho' he brings them
 somewhat lower, yet speaks with great Modesty
 and Diffidence; 'Tis most probable, says he, † they
 belong to the third, or rather the fourth Century.
 He adds, ** that 'tis likely, they have been from Time
 to Time corrected, altered and augmented, according
 to the various Customs of different Ages and Countries.
 In a Word, we have *Eusebius*, *S. Athanasius*,
S. Epiphanius, and many others, who make Men-
 tion of the *Διδάχῃ* or *Διδάχῃς* of the Apostles;
 for that both these are the same, *Cotelerius* has en-
 deavour'd to shew, by obviating the Objections
 that have been made in Proof of the †† Contrary.
 In this indeed he is oppos'd by the very Learned
Dr. Grabe, who yet is willing to acknowledge,
 that the *Διδάχῃ* is contain'd in the eight Books of
 the *Apostolical Constitutions* now § extant, which
 is sufficient for our Purpose. And tho' *Epiphani-
 us's* Quotations may some of them disagree with
 the present *Constitutions*, yet others of them are
 still to be read in them; as that which he cites in
Her. 45. num. 5. and again in *Her. 75. num. 6. &c.*
 Indeed the strongest Objection against the Anti-
 quity of the *Clementine Liturgy*, is that which is
 urged by *Renaudorius*, who observes that the most
 ancient *Syriack* Version of the *Constitutions*, which, he
 says, was made above a thousand Years ago, wants

|| *Card. Bona de Reb. Liturg. lib. 1. cap. VIII. p. 96.* * *Patr. Apolt. Vol. 1. p. 195.* † *Du Pin Eccl. Hist. p. 30. Vol. 1. Ed. Angl.* ** *Id. ibid.* †† *Patr. Ap. Vol. 1. p. 196.* § *Spicileg. Patr. Tom. 1. p. 43.*

the whole eighth * Book. But to this we shall oppose the Author of the Imperfect Work upon *S. Matthew* among *S. Chrysostom's* Pieces, who cites the eighth Book of the *Apostolical Canons*, and therein plainly refers to the second Chapter of the eighth Book of the *Constitutions*, as may be seen in † *Cotelerius*. This Author (as *Dr. Cave* || informs us) wrote in *S. Chrysostom's* Time, which was in the fourth Century, about four hundred Years earlier than the Age of this Version, whose Evidence therefore is a full Confutation of the Conjecture drawn from the Defect of the *Syriack* Translation. Besides, *Renaudotius* himself acknowledges, that the *Syriack* Liturgies, which are called by the Name of the Apostles, have the general Form of offering the Eucharistical Sacrifice common with the *Clementine*, ‡ tho' nothing else; from which we may collect, that the Substance of the Liturgical Part of the *Constitutions*, tho' it be not found in the *Syriack* Version of them, is yet preserved among the *Syriack* Liturgies, of which *Renaudotius* gives us a very numerous Collection: And farther *Dr. Hicks* in his Account of *Dr. Grabe* informs us, that among that Learned Gentleman's Manuscripts there is a Collation of the *Apostolical Constitutions* with a *Syriack* MS. which is thus inscribed in his own Hand: *Auctorem Libri VIII. Constit. Apost. Clementis, interpolasse partim, partim decurtasse Didascaliam Apostolorum probatur ex Textibus Syriace Doctrina Apostolorum ab Ecchellensi allegatis*; which is a plain Evidence that there is a *Syriack* Version of the eighth,

* Euseb. Renaud. *Dissert. de Liturg. Orient. Orig.* &c. p. 10. præfix. *Liturg. Orient. Collect.* Tom. 1. and p. 73. Tom. 2. † Vol. 1. p. 190. || *Hist. Liter.* Vol. 1. p. 262. ‡ Tom. 2. pag. 74.

as well as the other Books of the *Constitutions*. The Learned Bishop *Beveridge* thinks it probable, that *Clement Alexandrinus* was the Author of the *Constitutions*, and supports his Opinion by the following Reasons: 1st, The 85th of the *Apostolical Canons* plainly speaks of two *Clements*, and distinguishes the Author of the *Epistles* to the *Corinthians* from the Collector of the *Apostolical Canons* and *Constitutions*: For in mentioning the former it only calls them κλήμενστον ἐπιστολαὶ δύο, *The two Epistles of Clement*, whereas in speaking of the latter, it says, αἱ διαταγαὶ δὲ ἐμὲ κλήμενστον, *The Constitutions by me Clement*; which Explanation is the less exceptionable, because the Sentences immediately follow one another, in which Case we may reasonably suppose, if the Compiler of the *Canons* had believed the Author of the *Epistles* and the *Constitutions* to be the same, he wou'd either not have repeated the Name, or prefix'd the Pronoun to the former as well as the latter. κλήμενστον ἐπιστολαὶ δύο, καὶ διαταγαὶ ὑμῖν τοῖς ἐπισκοποῖς δὲ ἐμὲ κλήμενστον: *Two Epistles of Clement, and the Constitutions for you Bishops by me Clement*, that is, *Clement's Epistles* and *my Constitutions*. 2dly, *Eusebius* testifies that *Clement Alexandrinus* wrote a Book, called, κανὼν Ἐκκλησιαστικὸς, (*Lib. 6. c. 13.*) which *S. Jerome* calls, *De Canonibus Ecclesiasticis*, (*in Catalog.*) and *Photius* Περὶ κανόνων ἐκκλησιαστικῶν, (*Biblioth. cap. III.*) which is the very Name, by which the *Apostolical Canons* are called in the *Nicene*, *Ephesine*, and *Antiochian Synods*, as well as by *Athanasius*; and the same are termed ἐκκλησιαστικοὶ δόγματι by *Constantine* and *Theodoret*, and by *S. Cyprian* * *Ecclesiastica Regula*. Now the

* Guil. Bevereg. *Præf. in Annot. in Can. Apost.* §. 9.

Collector of the Canons and Constitutions is allowed to be the same, and indeed is declared to be so in the Canon abovesaid; but if that be not sufficient, we have the Testimony of *Eusebius*, declaring that *Clemens Alexandrinus*, in his Book of the Paslover, has affirmed, that he was obliged by the Instigation of his Friends to write down the Traditions which he had received from the ancient Elders: (*Hist. Eccl. l. 6. c. 15.*) These Traditions may well be supposed the same with the *Didachai*, which are nothing more than a Collection of Traditions, as *Epiphanius* seems to intimate, (*Har. 75. Num. 6.*) called *Apostolical*, because they were believed to be originally conveyed from the Apostles. And 3dly, the Style, the Age, and the Subject treated of in other Books of *Clemens Alexandrinus*, especially in his *Pedagogue*, are a great Inducement to believe that he was the Collector of the Apostolical Canons and † Constitutions: Thus far Dr. *Beveridge*, whose Opinion is enforced by what Dr. *Cave* from *Blondel* tells us, viz. That the *Constitutions* were written about the Year CLXXX. || which is near the Time when *S. Clement* flourished. I shall only add, that Dr. *Grabe* thinks it certain, that the *Doctrina Apostolorum*, which he owns is contained in the present *Constitutions*, was composed about the End of the first Century, or at least the Beginning of the Second: His Reasons are these: *Epiphanius* (*Har. 70. § 10.*) observes that the Constitution about conforming to the Jews in the Time of celebrating the Paschal Feast, was made upon the Account of the 15 Bishops of Jerusalem, who were of the Circumcision; but *Euse-*

† *Bevereg. Annot. in Can. Apost. 85.* || *Cave's Lives of the Fathers, Vol. I. p. 86.*

bis testifies, that the Succession of these 15 Bishops was before the Siege of Jerusalem in *Adrian's* Time, which happen'd about the Hundred and Twentieth Year of Christ, consequently the *Doctrine of the Apostles* must have been collected before that || Time. Now, since 'tis universally agreed that they are of great Antiquity, since they contain a great part of the Worship and Discipline of the Primitive Church, our Author can have nothing to object against them, but the many Interpolations with which they have been corrupted in later Ages: To this I answer, that the declaring them to be interpolated, supposes some Part of them to be genuine, and which shou'd that be, but the same that agrees with the Testimony of the ancient Fathers and the Practice of the Primitive Times? Where we have *Justin Martyr* and *Irenaeus*, *Clemens Alexandrinus* and *S. Cyprian*, where we have the concurrent Testimony of all that mention the Eucharistical Cup, and the corroborating Practice of all other Liturgies; there we may strike off the Mark of Interpolation, and acknowledge the Evidence. Nor let it be said, that the Liturgical Constitution might be inserted by a later Hand, notwithstanding its Agreement with those early Accounts of the Publick Worship, because we find many acknowledg'd Interpolations in *S. Ignatius's* Epistles, which yet are altogether agreeable to sound Doctrine, and conformable to the Age of that Author: For 1st, 'Tis not to be doubted but the Ancients had some set Form, by which they performed the Liturgical Service, as may appear from *Justin Martyr's* Account of the Solemnity of

their Worship; and 'tis evident that the *Clementine* Liturgy does very well answer *Justin's* Relation; why then shou'd we reject it as modern, for no other Reason but because 'tis possible it may be so? That the *Constitutions* were collected in the Second Century, or at lowest in the Third, has been proved before: That the Liturgy preserved in them is agreeable to the Doctrine of the same Age, is evident from the Writers of those Times, and we have nothing but a bare *Possibility* of its being an *Interpolation*. We have Reason to oppose to Conjecture, and probable Evidence to none: Let the Reader judge which must preponderate. 2dly, It is worth our observing, that in the many Passages the learned Bishop *Usher* has produced from the *Apostolical Constitutions*, to prove they were corrupted by the same Hand that interpolated *S. Ignatius's* Epistles, there is not to be found the Citation, that is the Subject of our present Dispute: And 3dly, it is plain from the Style and Composition, that it cannot be the Work of a modern Pen. It has all the Beauties of Expression, and Strength of Devotion, that appear in all the other Liturgies of Antiquity, but less of Interpolation; there the Virgin *Mary* is not called the *Mother of God*, nor the Holy Ghost said to be *consubstantial*: In a word, there is such a Force of Piety, such an Energy of Religion, and such an inspired Zeal, as can hardly be supposed of an unilluminated Age. † *However*, if they were *ancient* than they are, the *Answerer* says, he knows no Reason why they should be more obligatory than the *Constitutions* of the Church of England. Now, tho' they cannot oblige us in vertue of their own

† No Necessity, p. 16.

Authority, yet they may in vertue of a greater; they cannot bind us as a Law, but they may convince us as an Evidence, and that of a Divine Injunction; they shew the Practice of Christ at his Institution, and declare his Command: And 'tis for this they were cited, for Testimony, and not for Authority.

The *Answerer* has two things to object against the Council of Carthage. 1st, That it was but a Provincial Synod, and at most obliged no farther than the African Code. 2dly, That it doth not follow that the Synod thought the Mixture necessary, because they believed our Saviour made use of it || himself: For the first, he may see, p. 34. of the *Defence*, that the Determination of this Council was produced as an Evidence of the Necessity of the Mixture, and not as an authoritative Injunction: The Obligation results from our Lord's Institution; and the Council is urged as an Evidence of that Institution: And for the second, tho' this Writer cannot see that the same Consequence must follow from the same Premises, that if the Practice of our Lord shews the Necessity of the Wine, it must also shew the Necessity of the Mixture; we have no Reason to think thus of the Council: They knew that Christ commanded his Disciples to do what he did, and they declare he mixed the Cup; and what is this, but declaring the Mixture to be his Command? But the *Answerer* proceeds: *Supposing they had thought it necessary; I see no Reason why their Resolution and Testimony* should be preferr'd to the Sentiments of the Church of England. 'Tis plain, they had no more convincing Proofs for it, than the Church of England has.* Here the Reader must

|| Id. p. 17.

* Id. ibid.

observe, that the Council of *Carthage* was held in the 4th Century, not four hundred Years behind the Times of Christ and his Apostles; and yet the Testimony of that Synod is put upon the Level with the Sentiments of the *English* Reformation, which being a Novel and particular Church, can have no Authority to over-rule the Practice, or contradict the Belief of the Primitive and Universal Church in matters of this Importance. But *the one had no more convincing Proofs for it, than the other:* How does this appear? 'Tis certain there were many Writings extant in those times, which are since lost, as he may be inform'd by *Eusebius*; they might also have, and doubtless had many Oral Traditions, which must have dwindled in the Conveyance, and be lost in so long a Series of succeeding Ages. He might as well have argued, that four are equal to sixteen, as that the Testimony of the Fourth Century was no more than that of the Sixteenth: Those that lived in the Age succeeding the Apostles, must certainly be better Judges of their Doctrine and Practice, than the Times that followed; and those that lived nearest the next Age to the Apostles, must be better acquainted with their Traditions, than the Age that immediately succeeded, and so on. And yet, contrary to the common Reason of Mankind, and the known Rules of Arithmetick, our Author has jumbled four and sixteen together, and raised the Authority of the present Times to an Equality with that of the Age in which the third Council of *Carthage* was held. If the *Answerer's* Reasoning holds good, the Emperor of *China* is as capable of knowing the Transactions of *Britain*, as our Neighbour the Emperor of *Germany*; for Distance of Time and Place are the same: Information, like the Rays of the Sun, is abated by length of

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Conveyance, and dwindles in Progression: People must give up their Reason, before they can acknowledge the Testimony of the Moderns to be equal to that of an ancient Synod; that a Church fifteen hundred Years removed from Christ, should be as capable of knowing his Mind, as those that lived within less than four hundred Years of the Apostolical Age. What follows, concerning the offering of Honey and Milk, is nothing to the purpose, because I have already observed, that the Council is cited for Evidence, and not for Authority: They bear their Testimony that our Lord mixed the Cup, but they do not so much as intimate that he offered Honey and Milk; besides that the first was the universal unopposed Practice both before and after the Time of this Synod, whereas the offering Milk and Honey is expressly forbid by the third Apostolical Canon, and the fifty seventh of the Council in *Trullo*.

The *Answerer* observes, that the Council in *Trullo* is rejected by the *Latins*, and was never owned by the Church of * *England*. Now tho' I have often told him that these Synodical Determinations are cited for their Testimony, and not for any Obligation they are supposed to lay upon any Churches, but what were under their Jurisdiction, and may therefore be excused the Trouble of repeating it, yet I cannot but take Notice of our Author's Objection against this Council, which is formed upon a Popish Corruption, and cannot be defended in Consistency with the Principles of any other Communion: For 1st, the present Church of *Rome* contradicts the Acknowledgment and De-

* No Necessity, p. 18.

termination of their Ancestors in rejecting the Au-
 thority of this Synod, as we are informed by the
Greeks, whose Testimony we have as much, and
 more Reason (as we shall see quickly) to depend
 upon, than that of the *Romanists*. They affirm it
 to be a General Council, and that the Pope's Le-
 gates were present and subscribed it: This is dis-
 own'd by the *Latins*, but how justly may easily be
 seen from the learned Mr. *Johnson's* Preface to the
Trullan Canons in the second Volume of his *Vade*
mecum: "Let it be observed, says he, that these
 " 102 Canons are cited by the second Council of
 " *Nice* (the darling Council of the *Papists*) Act.
 " iv. 5, 6. and Pope *Adrian I.* in his Epistle to
 " *Tarasius* says, That he receives the sixth Council
 " with all its Canons, by which he can mean no
 " other but these; for the sixth Council, as distin-
 " guish'd from this, made no Canons. *Nicola*
 " the first, in an Epistle to *Michael* the Greek Em-
 " peror, says, They were confirmed by Pope John the
 " seventh, at the Request of the Emperor *Justinian*
 " the second. Besides, *Gratian* attributes them to
 " the sixth Council, and so does the (*Popish*)
 " Council of *Florence*, all which was so convincing
 " to *Caranza*, that he sets them down as the Ca-
 " nons of the sixth Council, of which this *Trullan*
 " Synod was a Continuation: See the most learn-
 " ed *Examination of the Authority of General Coun-*
 " *cils* by Mr. *Jenkins*, p. 14, 15. *Richerius* ob-
 " serves, that Pope John allow'd all the 85 Ca-
 " nons of the Apostles, and gives this Reason for
 " it, viz. That they were received by this Synod,
 " Vol. I. p. 660." 2dly, Any Person that will
 give himself the Trouble to read over the Canons
 of this Council, will not be at a Loss for a Reason
 why the *Romanists* have rejected it: There he

will see Clergymen allowed to marry before they are ordained, and suffer'd to retain and cohabit with their Wives afterwards: Nor is this all; for he will see the *Saturday* Fasts prohibited, even in the Church of *Rome*: Because of this Canon, says the Margin in *Caranus's* Epitome, some of the *Romans* did not receive this Synod as a general Council. Now since this is the Case, our Author must either give up his Argument, or acknowledge himself incapable of defending his Cause; by any Principle but a Popish Innovation: He must disown the Practice of that Church in rejecting the *Trullan* Canons, or patronize the Corruption upon which it is founded: But it is no Wonder, that a Writer, who can unite the Distance of nine hundred Years, and draw down the Evidence of Antiquity to an Equality with that of the present Age, shou'd defend one modern Practice by another, a Protestant Innovation by a Popish Novelty.

He goes on: *The Armenians were more properly under the Jurisdiction of this Council, † and therefore were guilty of a very great Fault in disobeying the Orders thereof.* Our Author plainly intimates here, that the Guilt of the *Armenians* consisted in their Disobedience to the Orders of the Council; but they cou'd not disobey the Orders of the Synod before there were any; and yet the Council charges them with Error before the Order was pass'd: In a word, it is plain that this Synod did not look upon the Mixture as a Matter of Discipline; for they declare it to be the Institution and Command of God, and an Order received from the Apostles; the Words are, *Θεοδωρος τῆς 14, and Θεοδόσιος ὁ 2ος*

† No Necessity, p. 18.

τῶν Ἀποστόλων τῶνδε. Upon this they ground their Determination, and decree Deposition to the Person that shall neglect the Mixture, *as one that represents the Mystery imperfectly, and innovates upon Tradition.*

The next thing the Answerer has to urge against the Trullan Council, is the Insufficiency of its Evidence, which, he says, * *may be proved from an egregious Mistake in this very Canon. The Mistake is this: The Fathers assembled in Trullus say that S. James, the Brother of our Lord, in his divine Liturgy, ordered that the holy Cup should be mixed with Wine and Water: Whereas, says our Author, it is certain that S. James did not compose this Liturgy that goes under his Name. But what has he to offer in Proof of this Assertion? Why The Virgin Mary is called in it the Mother of God, and the Son and Holy Ghost said to be consubstantial with the Father, which are Terms that were never us'd for many Years after the Apostolical Age: This indeed plainly shews that the Liturgy has been interpolated, and I shall readily acknowledge that S. James was not the Author of those Terms; but how does this prove the Council in a Mistake? I could produce many Additions and Alterations in the Common-Prayer-Book, which have been made since the time of King James the first, as particularly the Alteration of the Beginning of the Prayer for the Royal Family, from Almighty God, which hast promised to be a Father of thine Elect, and of their Seed, &c. to Almighty God, the Fountain of all Goodness; the leaving out the Word Pastours in the Midst of the Prayer for the whole State of Christ's Church, &c. and the Addition of the following Passage to*

the End of the same Prayer: *And we also bless thy holy Name for all thy Servants departed this Life in thy Faith and Fear; beseeching thee to give us Grace so to follow their good Examples, that with them we may be Partakers of thy Heavenly Kingdom.* These and many other Differences may be seen between the Prayer-Books printed before the Restoration, and those after it: And yet I believe, no body wou'd be accus'd of an egregious Mistake, who shou'd urge a Citation from the present *English Liturgy*, as written by *Cranmer* and *Goodrick*, and the other Compilers of the *Common-Prayer* prefix'd to *Sparrow's Rationale*. Besides, how does the *Answerer* know but these Interpolations may have crept in since the Time of the *Trullan Council*? He takes it for granted that the *Liturgy* we now have of *S. James's*, is the very same that the Council mention'd; but this is more than he can prove. The Evidence therefore of this Synod will remain firm and untouch'd, 'till he shews the *Liturgy* to have been interpolated before their Time, and 'till he makes it appear, that the Passage referr'd to by them is one of those Interpolations. He may see his Opinion contradicted and answered in *Bishop Wake's Translation of the Apostolical Fathers*, quoted in the *Defence*, &c. pag. 106.

The *Answerer* proceeds to the *Liturgies* of *S. Basil* and *S. Chrysostom*, which, he says, do not prove the Necessity of the mixed * Cup. They plainly declare it to be Christ's Command; and if that be not a Declaration of the Necessity of it, nothing is. In that of *S. Basil*, immediately before the Words of Institution, the Bread and mix'd Cup are said to be the Representation that Christ left us of his

* Id. pag. 19.

Salutary Passion, and to be set before God according to his † Command. In S. Chrysostom's, the Priest having repeated the Words of Institution over the mix'd || Cup, subjoins, *We therefore being mindful of his Salutary COMMAND, τὰ γὰρ ἐν τῇ σὺν σοὶ μεσσομένη, offer thee this Bread and this mix'd Cup, which are thy Right and thy † Gift*; and in both the one and the other our Lord is declared to have taken the mixed Cup, and to have ordered his Disciples to drink of it; and in the former the τὸν ποιεῖν, the Precept that enjoins the Institution, is manifestly attributed to the ** Mixture. Well! But in S. Chrysostom's Liturgy the Mixture is made after the Cup is consecrated, and that with warm Water bless'd distinctly from the Sacred †† Cup. Under Favour the Mixture is not made after the Cup is consecrated; If the Answerer had been but tolerably acquainted with S. Chrysostom's Liturgy, he wou'd have been ashamed to have made so ignorant an Objection. He may see the Rubrick directing the Deacon to pour Wine and Water into the holy Cup 15 Pages before the ||| Consecration. And if he had read over that Page in Goar, to which he refers his Reader, as full of unfavourable Secrets, he might have seen it proved from Germanus, Andreas Cretenfis, Symeon Thessalonicensis, Balsamon and Cabasilas, that the Infusion of warm Water after Consecration was not supposed to make an Alteration in the Substance, nor added as an Ingredient

† Κατέλιπε ὁ ἡμῶν ἱσχυρὸς αὐτὸ πᾶν, ταῦτα, ἃ ἐπεδείκνυν κατὰ τὰς αὐτῆς ἐπολάς. Goar. Eucolog. pag. 168. || Idem pag. 61.

† Idem pag. 77. ** Idem pag. 168.

†† No-Necessity. p. 19. ||| Goar's Eucolog. p. 61.

of the * Cup: The Matter of the Sacrament was still the same, but the warm Water was infused to give it a mystical Quality, and make it a Representation of the warm Blood and Water that flowed from our Sayiour's Side: And the distinct Blessing of this Water was doubtless owing to a pious Regard to the Sacred Cup; lest the Addition of an unconsecrated Element shou'd have polluted and profaned the Holy Mystery. Indeed the whole sacrificial Action was over before this latter Mixture was performed, which is a clear Proof that they did not think it Essential to the Cup; for we cannot suppose, they wou'd offer up that as the Instituted representative Sacrifice of Christ's Body and Blood, which they believed fell short of the Institution, and was Essentially incapable of representing his Death. What follows concerning the Word *κεχώρ*, in S. Basil's Liturgy, I have already answer'd, pag. 31. and shall not therefore repeat it here; but whereas he thinks fit to instance in the 18th Chapter of the *Revelations*, to shew that the Word *κεχώρ* signifies to *fill out*, I desire it may be observed, that he urges nothing but the common English Version in Defence of this Translation; and how unfit that is to be decisive in a controverted Expression, may be seen in the *Essay for a New Translation* printed at London 1702. The *Vulgar Latin* renders it thus: *In poculo quo miscuit vobis, miscete illi duplum*: And that this is the true Translation, will appear from the following Considera-

* Ἀπεσδάτωσθε, ὅτι τὸ ζῆδον ποσειθεμένων * δὲ ὕδατος καὶ οἶνου ἐνώσιν αὐτὸ ἀγίον ποιεῖται καὶ μελαβαλλεῖ, ὅτι δὲ ἐκ τῆς ἐτέρας τι ὅδον τὸ ὕδωρ. Balsam. in Can. 32. Conc. Trull. pag. 395. Lut. Par. 1620.

tions: The Author himself informs us that this Cup refers to the third Verse, where it is said, *All Nations have drunk of the Wine of the Wrath of her Fornication.* Ἐκ τοῦ οἴνου τοῦ θυμοῦ, are the Words in the Original: The very same Expression is used in the 10th Verse of the 14th Chapter, Πίνεται ἐν τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῷ ὀργῆς αὐτοῦ. Here the οἴνου θυμοῦ is explain'd by κεκρασμένου ἀκράτου, which is put in Apposition with it: *He shall drink of the Bitter Wine of God, even the Wine that is mixed in the Cup of his Wrath:* For Dr. Hammond informs us, that it was usual to mix Wine with bitter poisonous Herbs, which stupified and astonished the Person that drank it, and was ordinarily given to them that were put to Death; that χολή and θυμός are used promiscuously in the Old Testament for *Poison*; and that hence οἴνος θυμοῦ came to signify not the Wine of Wrath, but the Wine mix'd with this stupifying Poison, the same with οἶνον ἐσμυρτισμένον in *S. Mark*, which is here Metaphorically used for the stupifying and astonishing Judgments of God. This Exposition is confirmed by the *Septuagint* Translation of the 8th Verse of the 75th Psalm: For what is here called ἀκράτου κεκρασμένου is there termed Πόσηον οἴνος ἀκράτου πλήρης κρεάσματος: *In the Hand of the Lord, there is a Cup of pure Wine* (unmix'd, says Dr. Hammond, with Water or any softening allaying Mixture) *full of these stupifying Infusions.* Now, that the Expression in the *Psalmist* is to be understood in the same Sense with that in the *Revelation*, is plain from hence, in that both of them are spoken of the Judgments of God, the one against *Babylon*, the other against the ἀμάρτωλοι τῆ γῆς, the *Sinners of the Earth*: In a word, 'tis evident that all these three Places speak of the same Thing, and relate to the Custom of mixing Wine with Poisonous Ingredients, and that

that therefore the very Instance our Author has brought to shew that *κεῖται* signifies to fill out, proves the Contrary; and 'tis worth observing, that this Signification is not excluded even when it is join'd with *ἀκεῖλαι* *unmixed Wine*, as appears from the Text just now quoted from the 75th Psalm, unless the *Answerer* can reconcile contradictory Terms, interpret *ποτήριον ἀκεῖται πλήρες κινεσμεναι*, to signify a Cup of Wine full of pouring out, and instruct his Reader by an incoherent and unintelligible Construction. I have said thus much to vindicate this Passage from the Misconception of those who determine the Sense of a disputed Expression by the *English* Translation, tho' even here this Writer has offer'd nothing to convince us of the Exclusion of the Mixture: He says indeed that the "Translators have render'd it thus, *In the Cup which she has fill'd, fill to her † double*". But cannot the mix'd Cup be fill'd as well as the unmix'd? How then can that Term which is common to them both, be necessarily confined to the one and exclude the other? But the Cup is called *the Wine of the Wrath, &c.* What then! Does *filling Wine* necessarily suppose that Wine unmix'd? Or can the Author quarrel with the Propriety of naming a mixed Cup a Cup of Wine? However, I have before shew'd it was mixed, and shall therefore proceed.

The next Objection brought against the Evidence produced from *S. Basil's* Liturgy is this: That it refers to *S. Chrysostom's* Missal, which orders warm Water to be pour'd into the Cup after the Consecration of the whole Eucharist is over. That therefore the Compiler of this Liturgy must be own'd to be mistaken, if he really meant that our Saviour mingled

† No Necessity. p. 20.

*Water and * Wine*, because he testifies that the Mixture was made after the Consecration, whereas the Author of the *Defence, &c.* acknowledges it to have been before. To this I answer, that the Mixture mention'd in *S. Basil*, and testified to be the Institution of Christ, is plainly declared to have been previous to the Consecration, and not to have followed it; for our Saviour is there said to have mix'd the Cup, and then to have *Blessed* or Consecrated it, and called it his Blood: Immediately after follows the Prayer of *Oblation*, and next to that the Prayer of *Invocation*, in which the Priest addresses himself to God the Father, and declares that he has set before him the Representation of the Body and Blood of Christ. He had before affirm'd, that Christ had made the *mix'd Cup* the Representation of his Blood, and here he declares the Elements on the Altar to be that Representation: Which is a manifest Proof that the Compiler of *S. Basil's* Liturgy not only believed, that Christ mix'd the Cup before he Consecrated it, but that himself also in Conformity to the Institution directed that the Mixture shou'd precede the Consecration: For the Rubrick in *S. Chrysostom* orders the warm Water to be pour'd in immediately before the Distribution, whereas the Passage just now cited from *S. Basil's* Missal, precedes the Distribution at a considerable Distance, and must therefore referr to a previous Mixture. In a word, it is evident that the Testimony of *S. Basil's* Liturgy, that our Saviour mingled Water and Wine at the Institution, can no ways relate to the warm Infusion, because that, as I have already shew'd, does not even in the Opinion of the Greek Church enter the

* *Id. ibid.*

Essence of the Eucharistical Cup; from whence it necessarily follows, that the Compiler did not testify that the Mixture was made after the Consecration, and consequently was not mistaken in his Assertion, *that our Saviour mingled Water and Wine at the Solemnization of his last Supper.*

The Answerer, in summing up his Evidence, produces Aquinas as a new Objection against S. Cyprian. Aquinas, says he, proves from this very Epistle you quote against us, that the Mixture of Water is not de necessitate † Sacramenti. Our Author has not thought fit to give us the Arguments upon which Aquinas grounds his Opinion, and indeed they would have been of very little Service to him, the Author being a Romanist, and his private Reasonings no more than another Man's. However since he has repeated the Determination of the School-Men, and endeavour'd to draw an Argument from the Unanimity of the Latin Church in espousing the School-Decision upon this * Point, I shall transcribe the whole Passage of Bertram the Priest upon the mix'd Cup. The Doctrine of Transubstantiation began to get footing some Years before the Age of the School-Writers, and was opposed by the Learned Bertram, who wrote an admirable Treatise against that Innovation, and among the many Arguments used upon the Occasion, urged the consecrated Mixture in the following Words: " So with the
 " Wine, which is called Christ's Blood, Water is
 " commanded to be mix'd; nor is one allowed to
 " be offered without the other, because neither is
 " the People without Christ, nor Christ without
 " the People, as the Head cannot be without the
 " Body, nor the Body without the Head. Lastly,

† Id. ibid.

* Id. pag. 24.

" Water

" Water in that Sacrament represents the People.
 " Now if the Wine, consecrated by the Minister's
 " Office, were corporally changed into Christ's
 " Blood, the Water also which is mixed there-
 " with must necessarily be corporally changed in-
 " to the Blood of the faithful People: For where
 " there is but one Consecration, there is conse-
 " quently but one Operation; and where there is
 " the like Reason, there is the like Mystery. But
 " we see no corporeal Change in the Water, nei-
 " ther therefore is there any corporeal Change in
 " the Wine. The Representation of the Body
 " of the People in the Water is altogether spi-
 " ritual; therefore the Representation of the
 " Blood of Christ in the Wine must also of neces-
 " sity be altogether * spiritual". From these
 Words of *Bertram* it plainly appears, that the Ne-
 cessity of mixing Water with Wine in the Eucha-
 ristical Cup is inconsistent with the Novel Notion
 of *Transubstantiation*: I acknowledge indeed, that
Aquinas is of Opinion the Water is changed into
 the Blood of Christ, but as *Bertram* who lived some
 Centuries before him thought the Mixture a good
 Argument then against *Transubstantiation*, and since
Aquinas † declares that it was in his Time dispu-
 ted, whether the Water was changed or not; we
 may be allowed to suppose that the Original of this
 Distinction was owing to its Contrariety to the
 Transubstantiating Doctrine. But, be that as it
 will, the Reasonings of *Aquinas* upon this Occasion
 plainly shew that his Opinion was not founded up-
 on any Traditional Evidence, but that, like the

* *The Book of Bertram* &c. p.97, Lond. 1686.

† Pars 3. Qu. 74.

Moderns, he was obliged to recur to the Figments of his own Brain to support the Hypothesis, and had no other Proof against the Essentiality of the Mixture, but a private and unauthorized Interpretation, nothing but a Distinction of his own: And let this be sufficient for the Schoolmen.

The *Answerer* proceeds, and informs us that he cou'd produce several other Fathers of Note, which mention the Custom of mingling Wine and Water for the Sacrament; but he supposes, the learned Author (of the Defence, &c.) did not care to cite them, for some other Reasons than because they would swell his Book too * much. The Fathers cited by the Learned Author of the Defence are the most early and unexceptionable, and are sufficient to establish the Practice he contends for; and notwithstanding this Writer's Liberty of Insinuation, he has not produced one, that mentions the Mixture in Favour of his Sense of the Question, or opposes the Interpretation that is given of those earlier Fathers in the Defence. The Learned Author of that Treatise did not think the Age of the Schoolmen a fit Evidence of Apostolical Practice; an Age far removed from the Primitive Christians both in Time and Purity, an Age of Innovation, and a Time of extensive Corruption.

That Water is Part of the Matter of the Sacramental Cup, the *Answerer* thinks is a singular Opinion: Has Justin Martyr, says he, Irenæus and Clemens Alexandrinus declared, that Water is properly Part of the Matter of the Eucharistick † Cup? I answer that every one of them have declared it: And first, Justin Martyr in exprefs Terms calls

* No Necessity, p. 20.

† Id. pag. 21.

it *τὸν Εὐχαριστία* the Food or Matter of the Eucharist: For having observed that the Deacons distributed the consecrated Bread and Wine and Water, &c. he subjoins *ὃ ἡ τὸν ἁγίου εὐχαριστία* *ἡ τὸν Εὐχαριστία*, and this Food or Matter is with us called the Eucharist: Now, if Bread, Wine and Water be the Eucharist, as this Father asserts, then it must be the Matter of it, because nothing can be the Eucharist but what constitutes it, and that is the Matter of it. Besides, he declares that Wine and Water are the Blood of Jesus; now what represents Christ's Blood, is certainly the Matter of the Eucharist, therefore the Mixture is such. And thirdly, he affirms the mix'd Cup to be the Institution of our Lord, as I have proved before; but what our Lord instituted, that is without Dispute the Matter of the Eucharist. As for *Irenæus*, he says * expressly, that our Saviour call'd the mix'd Cup his Blood, *temperamentum Calicis suum Sanguinem confirmavit*; now if our Saviour's representative Blood be the Matter of the Sacramental Cup, then the Mixture is the Matter of it; for *Irenæus* testifies the Mixture to be that Representation. *Clement Alexandrinus* informs us, that the mixed Cup was the Institution of the *Λόγος*, he declares that it is the spiritual Blood of Christ, and that after Consecration it is called the † Eucharist, which are all of them so many Evidences that Water is Part of the Matter of the Sacramental Cup: For it cou'd not be the Institution of the *Logos*, the Blood of Christ, or the Eucharist, unless it was the Matter of the instituted Cup.

* *Lib. 4. cap. 57. Ed. Grabe. Defence, pag. 5.*

† *Vide pag. 41.*

However, S. Cyprian is brought as determining Wine to be the proper Matter of the Sacrament, notwithstanding he pleads so warmly for the *Mixture: His Words are: For when Christ says, I am the true Vine: The Blood of Christ certainly is not Water, but † WINE. The Martyr is here arguing against the *Aquarii*, who used Water only in the Eucharistick Cup: He begins with opening his Charge, and declares the Ground of his Accusation to be this, that the Use of Water only was a Deviation from the Practice, and a Breach of the Command of the Author and Institutor of this Sacrifice, Jesus || Christ. He proceeds to urge some Reasons why the Cup shou'd be offered MIXED with Wine; the first of which is this, That when Christ says I am the true Vine, his Blood is not Water, but Wine: Now, that S. Cyprian did not design to exclude Water by this Argument, is plain from the preceding Expression, where he says in express Terms, the Cup ought to be *mixed*; and therefore he cannot be supposed to intend more by those Terms, than that Christ by comparing himself to the Vine, shew'd that his Blood was not Water without Wine. This Interpretation is agreeable to the Scope of his Argument and the Design of the Epistle, and is abundantly confirmed by the following Passage: *I wonder, says he, whence this Usage came, that contrary to Evangelical and Apostolical Direction, in some Places Water is offered in the Lord's Cup, which*

* No Necessity, p. 21. † Ep. 63.

|| Non hoc faciunt, quod Iesus Christus, Dominus & Deus noster, sacrificii huius auctor & doctor, fecit & docuit. Ibid.

*without Wine cannot represent the Blood of * Christ.* Here the Martyr plainly intimates, that Water with Wine may represent the Blood of Christ, which yet wou'd be a plain Contradiction to our Author's Quotation, if taken in his Sense. The same may be said of *Noe* and *Melchisedek*: They are urged to prove the Necessity of the Wine, but not to exclude the Water. Besides, as the learned Author of the *Defence* has observed, there is hardly a single Instance of an entire Conformity between the Type and the Antitype in every Particular, and for what has been offer'd to the contrary, both the one and the other may answer the Eucharistical Cup in the very Mixture itself, it being more probable that they used diluted Wine, than the pure Grape in those warm ** Countries. In a word, *S. Cyprian* has expressly declared the mixed Cup to be the Command and Institution of Christ: And if that be not to make it of the Essence of the Eucharist, nothing is: He has put the Wine upon a Level with the Water, and affirmed them both to be necessary Ingredients of the Cup, than which there cannot be a plainer Testimony, that he thought the one as much the Matter of the Sacrament as the † other.

What

* Miror satis unde hoc usurpatum sit, ut contra Evangelicam & Apostolicam disciplinam quibusdam in locis aqua offeratur in Dominico calice, quæ sola Christi sanguinem non possit exprimere. Ibid.

** Defence, &c. p. 31, 32.

† Calicem verò docuerit exemplo magisterii sui, vini & aquæ conjunctione misceri.

Ut calicem Dominicum vino mixtum secundum quod Dominus obtulit, offeramus — ut ubique *Lex Evangelica* &

tra

What he has cited from *Tertullian* and *Optatus Milevitanus*, is nothing to the Purpose: For we deny not, with the first, that Christ *consecrated Wine in Remembrance of his Blood*; and we acknowledge with the other, that *Wine is offer'd in Sacrifice * to God*: Nay, we are so fully persuaded of the Essentiality of the Wine, that we look upon the Opinion of *Calvin*, *Beza*, and *Melancthon*, and the Assembly of *Geneva* Divines, who determined, that in Case of Necessity the common Drink of the Country might be used instead of Wine at the Eucharistical † Solemnity; I say, we look upon this Opinion as no better than Heresy, and doubt not but it wou'd have been severely censur'd in the ancient Church: But then we think the Water essential also; and we do not find from any thing the *Answerer* has produced from these Fathers, but that they may perfectly agree with us in this Point.

The *Answerer* goes on: *The various Reasons that were given in different Churches and Times, for the Use of Water in the Eucharistick Cup, plainly prove that they did not think it essential to the || Sacrament.* The Uniformity and uninterrupted Continuance of the Practice, amidst the various Reasons that were assigned of the Mystery, rather proves the contrary, and shews the Necessity of the Mixture: Their Agreement in the Use of the mixed Cup, and their Reasons, how different soever from one another, do both of them point out to us the Essentiality of the Practice: But how does our

traditio Dominica servetur, & ab eo quod Christus & docuit & fecit, non recedatur.

Calix Domini non est aqua sola, nec vinum solum, nisi utrumque sibi misceatur. Ep. 63.

* No Necessity, p. 22. † *Vossi Thef. Theolog.* p. 303. || No Necessity, p. 22.

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Author know but they agreed also in their Reasons for this Usage? The same Mystery may have various Significations, and the Acknowledgment of one does not necessarily exclude the other: He will find it hard to prove that those who used the Mixture to represent the Water and Blood that flow'd from our Saviour's Side, did not also acknowledge it a Symbol of the Union of Christ with his Church, or of the Divine and Humane Nature; or that there was any Disagreement in different Churches about the Reason of the Mixture any more than the Practice: Nay, his Argument will as well conclude against the Wine as the Water; for the Wine is made by one Church to signify the Divine Nature of Christ, by another the Blood, or Humane Nature; which Variety of Reason, according to this Writer's way of arguing, is a plain Evidence that they did not think the Wine Essential. However, whether any or all of the different Churches (as the Author calls them) were mistaken in the Signification of the Mystery, or not, we have no Reason to suppose them mistaken in the Fact, viz. That the Mixture was our Lord's Institution: The Nearness of their Time to the Apostolical Age sufficiently qualified them for Evidence and Testimony, tho' their Faculties of Reasoning might not be superiour to those of their Successors, nor their Logick preferable to that of the present Age.

The Armenians, says he, rejected the common Usage of the Church, and made Use of mere Wine, &c. for no other Reason but because they would signify thereby that there was but one Nature in * Christ; for as soon as they left the Jacobites, from whom they

received these heretical Sentiments, they comply'd with the † Mixture: The Answerer has no other Authority for this, than *Nicephorus Callistus*, a modern Historian, who lived six hundred Years after the Decree of the Synod of *Trullus*. The Reason that is there given for the Censure pass'd upon them, is, that the Use of mere Wine was contrary to Apostolical Appointment, and the Ground of that Practice is declared to be owing to a Misconstruction of *S. Chrysostom*, and a running too far from the *Aquarian* Heresy, as he may see in the ** Defence. There is not one Word of their denying the two Natures in Christ; and it can hardly be supposed, when the Council was censuring an heretical Practice, they would have omitted so great an Aggravation of it: Be that as it will, they plainly testify the Necessity of the Mixture, and give another Reason for the Practice of the *Armenians*, than the denying the two Natures in Christ. And besides, I have before shew'd that the supposed Disagreement of one Church from another, in the Sense of the Mystery, made no Difference in the Practice, and is no Argument against the Essentiality of the Mixture: And as for what the Answerer adds, that the *Armenians* afterwards complied with the mixed Cup, I shall only observe that *Father Simon* informs us, that at this Day they consecrate without the †† Water.

Thus I have examin'd the Objections against the first Article, and shew'd that the Answerer in his Construction of the Fathers has neglected the Con-

† Id. ibid.

** Page 41.

†† *Histoire Critic.*

text, argued from imperfect Quotations, and disregarded the Chain of their Reasoning; that he has construed *Irenaeus* and *Clemens Alexandrinus* out of common Sense, and reason'd away their Evidence by contradictory Inferences: That against the Practice of the Mixture he has urged nothing but Ceremonial Matters and Doctrinal Traditions, opposing the *Holy Kiss* to the Use of Water in the Sacramental Cup, and to the Tradition for the Mixture that of the *Millennium*; a disciplinary Order of the Ancient Church to an Injunction of Christ, the Uncertainty of a particular Doctrine to a Matter of constant Practice, and a contradicted Tradition to an universal and harmonious Testimony: That his Arguments against the *Carthaginian* and *Trullan* Synods are nothing to the purpose, because they relate only to their Authority, which is no Part of the Question, for that a Man may be a good Evidence without being a Magistrate; that what he objects against the Testimony of the first, condemns itself, and what he calls a Mistake in the latter, is nothing but Supposition without Proof, Conjecture without Probability: That the Liturgy in the *Apostolical Constitutions* is of great Antiquity, and of little or no Interpolation, as appears not only from the Consent of the Learned World, but also from its Freedom from modern Expressions; that it does in so many Words declare the Mixture the Institution of Christ: That the Passages produced from the Liturgies of *S. James*, *S. Basil*, and *S. Chrysostom*, cannot by any Argument be proved Interpolations; that their Agreement with one another and the early Writers of Christianity, is a convincing Proof of the contrary; for we cannot suppose that to be an Heretical De-

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pravation, which is agreeable to the Doctrine of the Church, or that an Interpolation which has *Vincentius's Rule, Antiquity, Universality, and Consent*: And lastly, that the *Answerer*, notwithstanding his Quotations from *S. Basil* and *S. Chrysostom*, and his Assertion that *the Greek Church does not believe the Mixture de necessitate Sacramenti*, is unacquainted with the Rubricks of those Liturgies, and ignorant of the Oriental Practice; for the very Missals from which he endeavours to prove the Mixture to be made after the Consecration, direct it to be made before; and the Liturgies from which he wou'd shew the No-necessity of the Practice, declare it to be the Command and Institution of Christ: These are the Liturgies of *S. Chrysostom* and *S. Basil*, the Publick Service-Books of the Oriental Church, and consequently the acknowledged Sentiments of the *Greeks*. And now let the Reader judge on which Side the Balance lies: We have nothing but Misconstruction and Inconsistency against the clearest Evidence; nothing but *Aquinas* and the Schoolmen against *Justin Martyr* and *Irenaeus*, *Clemens Alexandrinus* and *S. Cyprian*; nothing but the Determination of a modern corrupted Church against the Agreement of Fathers, Councils and Liturgies; in a word, Nothing but *Popery* against *Primitive Christianity*.

The next controverted Practice is *Prayers for the Dead*. The *Answerer* begins with Acknowledging both the Lawfulness and Use of them. He dares not say that all Remembrances of the Dead are unlawful, and he need not be afraid to say, they may be * useful. This one wou'd think was sufficient to end

* No Necessity, pag. 24.

the Dispute, if Men wou'd stand by the Consequences of their own Concessions. If the Prayers of the Living can be of Service to the Dead, they are certainly a Duty incumbent upon us. *A new Precept I give unto you*, says Christ, *that you love one another*. Can we with-hold our Assistance from our departed Friends, and at the same Time extend our Love to them? Can we keep the Command, and not exert our Affection? observe the Duty, and disregard the Performance? Our Communion with the Living is spiritual and mystical, and cannot be destroy'd by the Death of the Body: If then the Communion remains, the reciprocal Duties must remain also. If there be no Breach in the Body, the Parts must still be equally affected. We cannot preserve our Communion and with-draw our Prayers, continue our Charity and destroy the Intercourse. But these *Concessions are not inconsistent with the Principles of the Church of † England*. How does that appear? The Sentiments of half a Dozen Members of that Church, none of which had any Hand in the Alteration of *Edward VIth's* Liturgy, or were living at the 2^d Reformation, and who, tho' they have written in Defence of this Practice, do plainly shew, that their Notion of its being retained in the *English* Liturgy, is founded upon their own Reasonings from it, and not upon any Tradition from the 2^d Reformers; Their Sentiments, I say, can never be a Proof of the Doctrine of the Church of *England*. On the contrary, can there be any tolerable Reason given for the Addition of the Words *Militant here on Earth*, but that they were design'd to exclude the Dead? And if there be any other Expressions in the *Common-Prayer Book*, which are capable of a

† Id. pag. 25.

double Interpretation, will not this determine their Meaning, and limit them to an exclusive Sense? Must not one Part be explained to a Consistency with another, and a doubtful Passage by an indisputable Expression? If then the Publick Liturgy, the acknowledged Act of the whole Body of the *English Church*, has set aside the Practice of *Praying for the Departed*, to what Purpose does he urge the Writings of some particular Members? This only shews the Prevalence of Truth, that the Doctrine shou'd be own'd and vindicated by the most Learned of the Members, when the Practice was excluded by their Church.

The *Answerer* seems sensible, that what he has said upon the Inexpediency of restoring *Prayers for the Dead*, may be look'd upon as *unseasonable* * *Cant*, and indeed he is much in the right of it; for it is as foreign to the Purpose, as if a *Romanist* shou'd urge the Increase of Atheism and Deism, and the numerous Attacks upon the Vitals of Christianity, as a Reason why they shou'd not be disturbed in the Propagation of Error, and in the corrupt Usage of the Christian Institutions. 'Tis the Duty, the Necessity, the Essentiality of the Practice we contend for. *And indeed*, says he, *you can have no other Plea to excuse your* † *Rashness*. We shall soon see who most deserve that Charge: Those who adhere to the Scriptures interpreted by *Antiquity, Universality, and Consent*; or those who have nothing but *private Interpretation*, modern Divinity, and Calvinistical Figment, to support their Separation from the *Primitive Church*.

Tertullian was alledged as a Testimony of the ancient Usage of Praying for the Dead at the *Eucharistical Celebration*: The Passage is || this: *Obla-*

* *Id.* pag. 26. † *Id.* *ibid.* || *De Coron. Milit.*

tiones pro defunctis, pro natalitiis annuo die facimus. And what has the *Answerer* to object? Why! *Tertullian* doth not say, they said *Mass* every Year for the deceased * Souls. Did the Author of the *Reasons* say that he did? With what Modesty then can this Gentleman represent him thus to his Reader? His Words are: *They mention'd the Names of the Deceased in the Prayers of the † Eucharistick Sacrifice.* Is here one Word of saying *Mass*, or any thing that can be strain'd to a like Signification, even by the most remote Construction? If we can make the *Eucharistick Sacrifice* synonymus with *transubstantiated Elements*, and the State of the Dead with *Purgatorial Torments*, we may reason the Scripture into Blasphemy, and the most unexceptionable Doctrines of the *Protestants* into the grossest of the *Roman Corruptions*. The learned Author of the *Reasons* knew well, that the Innovation intended by the modern Sense of the Word *Mass*, was of a much later Original than the Age of this Father; and therefore he declares that the Practice for which he was going to urge the Authority of *Tertullian*, &c. was *nothing of the Remains of || Popery*. But the Author objects farther against the Translation: He says the Passage ought to be rendred thus: *We make Offerings for the Deceased upon (or for) the Anniversary of their Death.* These Offerings, he thinks, were Gifts or Legacies, which were given to the Church or Poor, something like those Loaves which the Church-wardens of most Parishes distribute upon this ** Account. He thinks! Does he imagine his Conjectures are to be regarded, when he brings no Reason to support them?

* No Necessity, p. 26. † Reasons, p. 11. || Id. *ibid.*
 ** No Necessity, p. 26.

Has this Construction the least Countenance from any Ecclesiastical Writer? And is not the contrary the plain Language of the ancient Church? S. Cyprian speaking of *Victor*, uses *Oblatio*, *Sacrificium*, and *Deprecatio* synonymously, and explains them all by *apud altare Dei nominari in Sacerdotum prece*, mentioning their Names in the Prayers at the Altar, or of the Eucharistick * Sacrifice, which is the very Exposition the learned Author of the *Reasons* has given us of *Tertullian's* Words. So again in the 34th Epistle, having commended *Celerinus* for his great Constancy in Persecution, and observed that this was the hereditary Vertue of his Family, his Grandmother *Celerina*, and his Uncles *Laurentinus* and *Ignatius* being crown'd with Martyrdom, he subjoins: *These we commemorate in our Oblations upon the Anniversaries of the || Martyrs.* And in the 37th Epistle, speaking of the Confessors who died in Prison, that they were no less Martyrs than those who were put to Death, because they did not fly from Torture, but that from them, because they suffer'd in Will, tho' Death interrupted their Execution; he bids the Clergy to whom he wrote, mark down the Days of their Departure, that their Memories might be celebrated in the ** Catalogue of Martyrs: And this he afterwards expresses by celebrating commemorative Oblations and Sacrifices for †† them. Nay, *Tertullian* has in another Place

* Ep. 66. Ed. Rigalt. || *Sacrificia pro eis semper, ut meministis, offerimus, quoties Martyrum passiones & dies anniversaria commemoratione celebramus, Ep. 34. Rigalt.*

** *Dies eorum quibus excedunt annotate, ut commemorationes eorum inter memorias Martyrum celebrare possimus, Ep. 37.*

†† *Celebrentur hic à nobis Oblationes & Sacrificia ob commemorationes eorum. Id ibid.*

give

given us his Sense in such clear Terms, that we can no longer doubt of the Meaning of *Oblatio pro defunctis*. He is discoursing upon Marriage, where he endeavours to prove, from the acknowledged Principle of *praying for the Deceas'd*, that tho' Death destroys the carnal Union, it does not dissolve the spiritual; that when a Man marries a second Time, he has one Wife in the Flesh, and another in the Spirit; for you cannot, says he, lay aside your [Matrimonial] Regard for the former, when it is rais'd into Religion, and made a Part of your Devotion, when you acknowledge her, whom the Lord has received into his Hands, in your Prayers, petition for her Soul, and offer up your Anniversary Oblations for * her. So again, *Scabis ergo ad Dominum cum tot uxoribus quot in oratione commemoras? & offeres pro duabus?* Will you stand before the Lord with as many Wives as you commemorate in Prayer? And will you offer for † two? Now, not to take Notice of the indisputable Proof these Passages give us of the ancient Practice of *praying for the Deceased*, I cannot but observe how plainly they are limited to the Eucharistical Sacrifice: For the Words that immediately follow, are *Et commendabis illas annis per Sacerdotem*. This Commemoration and Oblation were made by the Priest, which shews that *Tertullian* did not speak of Private Prayer (as the *Answerer* conceives) when he relates the Usage of the Husband praying for his Wife, and the Wife for her Husband, and also confutes the imaginary Interpretation he has given us of the Passage referr'd to by the *Reasons*: For the Loaves distri-

* Neque enim pristinam poteris odisse, cui etiam religiosiorem reservas affectionem, ut jam receptæ apud Dominum, pro cujus spiritu postulas, pro qua oblationes annuâs reddis. *Tertul. de Exhort. Castitat.* § xi. † Id. *ibid.*

buted by the Church-wardens were never called the Oblation made by the Priest; nor is our Author capable of producing one Instance where the Legacies of the Deceased were termed Sacrifices for them. *Oblatio* and *offerre* are the common Eucharistical Terms in the Writings of the Fathers. Thus *Et offertur & tinguis & Sacerdos est tibi* * *solus*, are *Tertullian's* Words; and again, *Aut imbecillitas aliquis ex fratribus visitatur, aut sacrificium offertur, aut Dei sermo † administratur*. Nay, *St. Cyprian* plainly interprets the Phrase of *offering* for any one, of the Eucharistical Sacrifice. *I* hear, says he, that some of the Presbyters have already begun to communicate with Lapsed, and offer for them, and give them the || Eucharist. Indeed the universal Consent of the ancient Liturgies in offering the Eucharistical Sacrifice for the Dead as well as the Living, and the Testimony of the 44th Canon of the Council of Carthage, which plainly intimates that the Dead used to be commended to God by the Oblation of the Eucharist even at their Funeral ** Solemnities, do abundantly confirm the Construction our Author finds Fault with, and expose the Singularity of his groundless Opinion. Nor let it be said that the Passages produced from *Tertullian's* Treatise *de Exhort. Castitat.* are not to be received, because they were written when he had drank the very Dregs of †† Montanism; For

* *De Exhort. Castit. cap. 7.* † *De Cult. Feminar. cap. 11.*
|| *AUDIO, tamen quosdam de Presbyteris — jam cum lapsis communicare coepisse, & offerre pro illis, & Eucharistiam dare. Ep. XI. Ed. Rigalt.*

** "Ὅτε ἁγία Δυσιασθεὶς εἰ μὴ ἀπὸ νησιῶν ἀνθρώπων μὴ ἐπιτελεῖσθαι — εἰδὼν δὲ τινῶν κατὰ τὸν δεικνόν καὶ τὸν τελειωθέντων — παρέθεσις γένηται, μόναις εὐχαῖς ἐκτελεσθῆναι, εἰδὼν οἱ ταύτην ποιῶντες ἀειψήσαντες εὐρεθῶσιν.

†† No Necessity, p. 27.

1st, I have shewn that the Citation from his *Tract de Coron. Milit.* which was composed two Years before he turn'd *Montanist*, must be interpreted of the *Eucharistical* Offering for the Dead, from the Language of the *Latin* Fathers, and the Practice of the Church. And 2dly, it is obvious that he appeals to *Prayers for the Dead* as a *Postulatum* in the Controversy, and argues upon them as a conceded Practice. And thirdly, Those very Fathers, who have delivered down to us the particular Errors of *Montanism*, have never reckon'd this as one of them, but have declared the contrary by their own Practice. *Eusebius*, *S. Epiphanius*, and *S. Austin* did all of them condemn *Montanism*, and all of them pray'd for their departed Friends.

The *Answerer* goes on: *But supposing Tertullian did really mean that Mass was said annually for the Deceased, yet I am satisfied this is not what your Author pleads * for.* Why then does he argue against what he acknowledges is not pleaded for? To put a false Gloss upon the Matter in Dispute, and to ensnare the Reader into an Opinion that the Practice contended for was the same with saying Mass for the Dead, when at the same time he owns his Belief of the contrary, is an unaccountable Usage: If he is satisfied that *Tertullian* was not produced as an Evidence of saying Mass, &c. to what Purpose does he tell us that he testifies no such thing? deny that, which no Body asserted? and argue against a Proposition, which he knew was disown'd? Our Author knows well for what End he made use of the Word *Mass*: He is not unacquainted with the Force of that Term, and how easie it is to prejudge the Peoples

Reason by an Insinuation of Popery ; and tho' he cou'd not but acknowledge what he knew to be true, *viz.* That the learned Author of the *Reasons* did not suppose that this Father meant that *Mass* was said for the Deceased, yet he was resolved not to lose the Advantage of so effectual an Expression : Thus he has reason'd himself into Contradiction and Inconsistency, and charged his own Evidence with prevaricating Circumstances : He acknowledges he has been *beating the Air*, and fighting with his Shadow ; that he has been arguing without an Adversary, and pleading without a Cause. He has intimated Popery where he owns there is no such thing, and insinuated the Corruption of the *Mass*, where he is satisfied such an Insinuation is false. Well ! But *did he plead for it*, yet it doth not appear necessary any more than the trine Immersion in * *Baptism*, &c. Now, that *Tertullian* did not plead for saying *Mass* for the Dead, I readily acknowledge against all the Advocates of that corrupt Practice ; but that he is express for the recommending the Deceased in the Eucharistical Service, has already been shew'd ; and that he does not make it more necessary than the trine Immersion in Baptism, is what the *Answerer* has not attempted to prove : The Contrary may easily be demonstrated. For the trine Immersion is nothing but a Ceremony attending the Administration of Baptism, but the Offering for the Dead is an Act of Charity and Communion, of the Substance of Religion, and Essential to the Eucharistical Administration : For it is as necessary that we offer up the Representative Sacrifice of our Lord for the same Ends for which

* No Necessity, p. 26.

it was instituted, as that we offer it at all; and the one is as much a Part of the Institution as the other: If then it was instituted for the Benefit of all the Members of Christ's Church, for the Saints departed, as well as the Faithful that are still in the Body, we cannot exclude the Dead from our Oblations, and perform the Institution. But, that it was ordained for the Advantage of the whole Body, and to apply the Cross of Christ to every Member, whether in this World or out of it, appears from the Practice of the ancient Christians testified by *Tertullian*. It cou'd not be lawful to offer it for the Dead, if they had not been included in the Institution, because a positive Ordinance can convey no Benefit but from the Institution; and yet it is plain that this Father thought the Deceased advantaged by it; for he says, *pro anima ejus orat, & refrigerium interim adpostulat ei, & in prima Resurrectione consortium, & offert annuis diebus dormitionis ejus.* † She prays for his Soul, and petitions for his Refreshment, and that he may have a Part in the first Resurrection, and makes an Oblation for him upon the Anniversary of his Death: I say, it cou'd not be lawful to offer the Sacrifice for any other Ends than those of the Institution, because we can neither add to nor detract from a positive Law, without the highest Presumption, and the most notorious Breach of the Divine Command. But farther, *Tertullian* does not seem to intimate the least Equality between *trine Immersion* and Oblations for the Dead: This Practice he rather places upon the Level with Baptism, and the *trine Immersion* with the Anniversary Celebration. As he thought Baptism an indispensable

† De Monogam. cap. 10.

Duty, tho' *trine Immersion* was not; so he might think the Offering for the Dead a necessary Practice, tho' the Anniversary Solemnization of it was not.

Against the Testimony of S. Cyprian the Answerer has nothing to object, but only that it does not appear that *he thought it absolutely necessary always to pray for the Dead at the Eucharistick* Sacrifice*. His Practice shews his Opinion of the Necessity of it: For we cannot suppose he wou'd offer the Sacrifice for the Dead, if he had not thought it was instituted for that End; nor cou'd he think that an unnecessary Usage, which he believed to be the Institution of Christ. Nor is he singular in this Point; for he speaks of it as an ancient Custom, and fixes no Beginning to it: He says the Bishops that were his Predecessors decreed, that such as made Clergymen their Executors shou'd not be named in the Eucharistick Prayer for the Deceased, which shews that the contrary was a serviceable Usage, and was not introduced either in his time, or in the time of his immediate Ancestors: For how cou'd they be deprived of a Custom which was not then in Use? or be punished with being excluded the List of the Deceased, if it had been no Privilege to be commemorated? Now, if it was an immemorial Usage in the middle of the third Century, if it was a beneficial Practice to offer for the Dead, can we derive it from a later Original than Christ and his Apostles, or believe it an uncommanded Solemnity? Can we think a positive Institution shou'd convey an uninstituted Benefit, or the supernatural Advantages of the Eucharistical Oblation be extended to those for

* No Necessity, p. 28.

whom it was not ordained? But, says the *Answerer*, Without it can be proved S. Cyprian thought, that all the Customs that were used in the African Church were indispensably necessary to all other Churches afterwards, his Practice won't come up to your * Purpose. Why all the *African* Customs! Is there no Difference between a Ceremony and the Substance of Religion? between a disciplinary Provision, and a constituent Part of the Christian Worship? S. Cyprian might not think all the Customs of the *African* Church indispensably necessary to other Churches, and yet he might think thus of *Prayers for the Dead*. Matters of Circumstance and Ritual Injunctions are different in different Churches, but Acts of Charity and Benevolence, of Affection and Communion, are the common Duty of the whole Body.

What follows, concerning the Alteration of the *Diptychs*, † and the reducing the Particulars of the Church-Catalogue in the succeeding Ages of Christianity, no ways affects the Question, because, tho' the Names of all the Faithful were not recited, yet were they included in the general Oblation.

The *Answerer* goes on: But supposing S. Cyprian did really think it necessary to pray for the *Dead* at the *Eucharistick Sacrifice*, yet it doth not prove it to be || so. Under Favour the Testimony of a Father of the Reputation and Antiquity of S. Cyprian, unopposed by any one Church or Writer in the purer Ages of Christianity, will vastly overbalance a modern Practice, and outweigh the Contradiction of the sixteenth Century: The Martyr himself flourish'd within less than an hundred and fifty

* No Necessity, p. 28. † Id. *ibid*: || Id. *ibid*.

Years of the time of S. *John*, and yet he appeals to a Decree of his Ancestors, which excludes all such as shou'd nominate Clergymen for their Executors from the Oblation for the Departed, which consequently must have been a Practice before this Decree. Nor is there the least Intimation as if this ancient Synod thought it of modern Commencement, or of late Original: Thus we have the Evidence of a whole Synod, earlier than S. *Cyprian's* time, we have the united Testimony of Numbers and Antiquity. If a Conciliary Assembly of Bishops so near the Age of an Apostle cou'd not trace the Beginning of the Custom, if the whole Church is silent of the Time when it was first used, we must believe it began with Christianity, and acknowledge it of Divine Institution. But suppose S. *Cyprian* thought it necessary to give the Eucharist to Children, &c. yet this doth not prove the thing was * necessary. That the Martyr thought the communicating of Infants a necessary Practice, the *Answerer* has not attempted to prove; this Objection therefore must fall of course. However, that the Reader may see why *Prayers for the Dead* are insisted on as necessary, tho' the *Communicating of Children* is not, I shall transcribe a Passage from the learned Author of the *Defence*, which, tho' offer'd upon another Occasion, comes fully up to our Purpose. " The Church, says he, has thought fit to discontinue some of these Usages, whereas *Prayers for the Dead* have been all along practis'd till the sixteenth Century. So that here is a plain Difference made between one and the other. 2dly, *Prayer for the Dead* is of greater Importance than the rest. An Article of the *Creed* looks

* Id. *ibid.*

“ concern’d in the first, and the *Communion of Saints* not thoroughly answered without it.
 “ Now this Consideration is sufficient for Disparity and || Preference.”

The *Answerer* is of Opinion that “ *Victor* was under a sort of Excommunication for contemning the Decrees of the Synod, and therefore S. *Cyprian* did not think fit, that he should have the Honour of having his Name inscribed in the “ * *Diptychs*.” And indeed he is much in the right of it: Now Excommunication is an Act of spiritual Authority, by which the offending Person is shut out from the Benefits of Church-Communion: If then S. *Cyprian* look’d upon the excluding the Dead from the Eucharistical Prayers as a shutting them out from Communion, ’tis plain he wou’d have thought the present Age had excommunicated the departed Saints, and made a Rupture in the Christian Society: Where there is no *Sacrifice*, no *Oblation* for the Dead, no constant Prayers of the Church put up for them; where the Communion is thus withdrawn, there the Union must cease, and the Relation be dissolved. But the first Part of the Sentence relates to a Custom which seems to take its Rise not long before S. *Cyprian*’s Time, and soon expired when the Church ceased to be † persecuted. I suppose our Author means the Custom of inscribing the Names of the Faithful in the *Diptychs*; and here we have his Conjecture that it was not in use long before S. *Cyprian*, but he has offer’d nothing to convince us of the Reasonableness of that Conjecture; he says indeed, that the Intention of the Church in using these Ceremonies (as he calls them) was to encourage Martyrdom, and a bold Confession of

|| Defence, p. 78, 79. * No Necessity, p. 29. † Id. *ibid.*
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the Faith. But how is this consistent with what he observed before, that it was the Custom to inscribe the Names of ALL the Faithful in the * Diptychs? Cou'd that be the peculiar Encouragement of Martyrdom, which was common to all the Faithful? or that the Privilege of the Stake, which was equally the Benefit of every Member of the Church? Cou'd the Primitive Christians design to encourage Martyrdom, by commemorating those that were not Martyrs? or to reward the Sufferings of the Confessors, by an honourable Mention of those who had not suffered by Confession? The being enroll'd in the Diptychs was the common Privilege of all that departed in the Sign of Faith, and yet the ancient Church shew'd a peculiar Respect to the Memory of the Martyrs, which consisted in setting apart a particular Day for the Commemoration of them. *Martyrum passiones & dies anniversaria commemoratione celebramus. We solemnize the Sufferings of the Martyrs upon the annual Return of their Martyrdom,* || says S. Cyprian. However, whether the Custom of reciting the Names of the Dead at the Altar be of the greatest Antiquity and of Apostolical Institution, (as Card. Bona ** asserts in contradiction to the Answerer) or, whether it began a little before the Time of S. Cyprian, the Argument will still be the same. For we contend for the Substance of the Practice, not the particular Form and Manner of Performance. The reciting the Names is nothing but a Circumstance of Discipline, and is alterable at the Will of the Church; if the Oblation be made for the Dead, the Particulars are included, and the Design of the Institution suffici-

* No Necessity, p. 28. || Ez, 34. Rigalt. ** De Reb. Liturg. cap. 14.

ently answered. Our Author owns 'twas the Custom to inscribe the Living as well as the Dead in the *Diptychs*, but he will hardly say the Offering the Sacrifice for the Living was an uninstituted Practice. Why then shou'd it be esteem'd such for the Dead? If the supposed late Beginning of the *Diptychs* be no Argument against the Necessity of the one, why shou'd it be any against that of the other? Tho' the Method of mentioning the Names of the Deceased at the Oblation for the Dead shou'd be allow'd to be not much earlier than *S. Cyprian's* Time, it will not follow that the Oblation itself is of the same Original, any more than the modern Use of sprinkling in Baptism shews that Sacrament to be of modern Beginning; for tho' this Circumstance might *expire, when the Church ceased to be persecuted*, yet the Oblation itself has never been rejected, nor the Practice discontinu'd till the sixteenth Century.

The *Apostolical Constitutions* are the next that bear Testimony to the ancient Usage of *praying for the Dead*: The *Answerer* rejects their Evidence, because *they are spurious*, (that is, I suppose, because they don't belong to the Person, whose Name they bear) and also because they are interpolated. To this I answer, that they are not urged as the Writings of *S. Clement*, but as a Collection of Apostolical Traditions, such as were originally received from the Apostles, and preserved by the Churches to whom they preached, (as *Dr. Grabe* judges of that Part of them which is called the * *Διδαχὴ* of the Apostles) as a Plan of the Primitive Discipline and Worship, and not as the Work of a particular Man: Now, that they do contain a

* *Spicil. Patr. p. 45. Tom. I.*

large Description of the ancient Practice, is evident from the great Antiquity they bear, which I have shew'd from a numerous Crowd of unexceptionable Authorities to be at the lowest as high as the Third Century. And yet Dr. *Beveridge* has offer'd no contemptible Reasons in Proof of *Clement Alexandrinus's* being the Author. However, the Name might be added by Mistake, and the Work miscalled upon the Conjecture of a later Hand. The second Epistle of the *Roman S. Clement*, tho', it may be, wrongly attributed to that Apostolical Father, is yet almost of equal Authority, because of equal Antiquity: And the same may be said of many valuable Tracts, falsely attributed to other succeeding Fathers. So those Passages in the Constitutions, which are agreeable to the uncontested Writings of the earliest Ages of Christianity, may fairly claim a Share among the earliest Evidences of Primitive Usage. Since some Parts of them are beyond Dispute of the greatest Antiquity, 'tis to no Purpose to urge their Interpolation: For that which is neither modern nor corrupt, which is consonant to the Purity, and agreeable to the Age of the Primitive Church, must be supposed uninterpolated; where there is no Ground for Suspicion, no Mark of Interpolation, there common Equity, and this very Objection, which supposes some Part of them to be genuine, will oblige us to acknowledge the Testimony.

Against the Testimony of *S. James Bishop of Nisibis*, it is objected, 1st, That it relates only to private Prayer. And 2^{dly}, That *Valesius* gives incontestable Proof against the Credit of Theodoret, in relation to some Miracles done by * *Nisibensis*. To the

* No Necessity, pag. 30.

first I answer, That *Nisibensis* could not pray for a dead Person, unless he had thought it a lawful Practice, and I have before proved that it cannot be lawful and not necessary; but if it be necessary, that Necessity must result from the Nature of Communion, and must consequently make it of publick Obligation. Besides, if we interpret this Prelate's Practice in concurrence with the ancient Writers and Liturgies, we may fairly conclude him an Evidence even of the publick Use of *Prayers for the Dead*; for since we find no Interruption in this Practice, but the universal Consent of the early Fathers for it, we cannot suppose *Nisibensis* went upon any other Principle than that of his Predecessors and Contemporaries, which made it equally the Duty of the Church and private Persons to supplicate for the Departed. As to the second Objection, our Author is strangely mistaken to call that *incontestable Proof*, which is no Proof at all. *Valesius* declares, that *Theodoret* was in the wrong in saying, that the second Siege of *Nisibis* was raised at the Prayers of *S. James*, Bishop of it; for that Siege, says he, happened in the Year 350, at which Time *Vologesus* was Bishop of *Nisibis*, and not * *James*, but then he had before observed, that *Theodoret* had confounded the two Sieges of *Nisibis* together, so that *James* might be Bishop there at the Time of the first Siege, tho' he was not at the time of the last; and that this is true in Fact, appears from the Continuer of *Eusebius's Chronicon*, who testifies that *Nisibis* was besieged in the Year 339, that *S. James* was then Bishop of it, and that it was preserved by his † Prayers.

* *Vales. Annot. in Lib. 11. Hist. Ec. Theod. p. 26.* † *Hieron. Append. ad Euseb. Chron. apud Scalig. Thes. Temp. p. 182.*
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p. 15

The *Answerer* proceeds to the Testimonies produced from S. Cyril of Jerusalem, S. Ambrose, S. Epiphanius, S. Chrysostom, and S. Austin. If your Author, says he, * can prove it necessary to restore all the Usages of these holy Men, I own he has gained his Point. This Objection is foreign to the Question, unless Usage and Evidence be the same. They were cited chiefly for Testimony, and where their Practice was mentioned, it was offered as a corroborating Proof of their believing it a necessary Custom. Thus S. Cyril is declared to report, " That 'twas the Custom of the Church to pray " for all the Faithful deceased, in the Communion " † Service. " S. Ambrose is quoted as saying, that the Memory of *Valentinian* and *Gratian* shou'd never be omitted in the Eucharistick || Oblation, which was not a peculiar and private Practice, as I have shew'd before from S. Cyprian. S. Epiphanius is urged as making the rejecting Prayers for the Dead Part of *Aerius's* § Heresy, which is a manifest Proof that the whole Church practis'd it in his Time, otherwise he must have look'd upon some Part of the Communion to have been heretical. S. Chrysostom is cited |||| as declaring the very Office of a Priest to consist, among other things, in begging the divine Favour, not only for the Living, but the Dead. And lastly, S. Austin is produced as testifying, that 'twas the Custom of the Universal Church to pray for the ** Dead. But, says he, Suppose S. Cyril was for the Invocation of Saints, will your Author think it is necessary for us to do †† so? This Intimation is altogether groundless; for S. Cyril was not for the Invocation of Saints; nor can this

* No Necessity, p. 30. † Reasons, p. 14. || §. I. |||| Id. p. 15. ** Ibid. p. 16. †† No Necessity, p. 30.

Gentleman produce the least Evidence of his Charge; tho' if we shou'd suppose him singular in a Closet-Prælice, this wou'd be no Bar to his Evidence, no Objection to his Testimony. Cou'd we doubt of his Veracity for no other Reason but a private Misper-sualion? At this rate it wou'd be impossible to know what was done in the Ages before us: There are few Historians of an Uniformity in Principle, not many Writers that wholly agree in Sentiment. Must this then be a Plea against their Authority? And must we depend only upon the Relation of him that thinks as we think? Sincerity is often an Attendant upon Error, and Integrity join'd with Misper-sualion. If S. *Cyrl* had been mistaken in a Matter of Opinion, he cou'd not have misconstrued a publick Practice; he cou'd not testifie that the Church pray'd for the Dead, if it had not been so; for this was done in the Face of the World, and might have been contradicted by every *Communicant*. Besides, he does not stand alone in his Evidence for this ancient Practice, he has the Concurrence of *Tertullian* and S. *Cyprian*, and the united Consent of the Fathers before quoted, which cannot be said of the *Invocation of Saints*, even tho' this Father had patronized that Corruption. In a word, there is no Proportion in the Parallel, and consequently no Force in the Argument.

Against S. *Ambrose* it is objected, that the Prayer which is cited from him, was for one that died * unbaptized. 'Tis true indeed, that the Emperor *Valentinian* died without actual Baptism; but he was resolved and prepared to receive it, and S. *Ambrose* was going to him to administer it, but before he cou'd reach him, he heard the News of his being

* Id. *ibid.*

murther'd by * *Maximus*. His Want of Baptism was not his Fault: The Performance of the preparatory Duties, the Ardency of his Desire, and the Resolution of his Mind, as it entitled him to *Baptism*, so it was thought by *S. Ambrose* to entitle him to the Privileges of it, and to give him a Right to the † Commemoration. This, I say, was *S. Ambrose's* Opinion, which, whether it be defensible or not, is a plain Proof that it was then the Practice of the Church to pray for the Dead; for he cou'd not mistake the Subject of those Prayers, if it had not been the Custom to use them at all, nor wou'd he have pretended to honour the Emperor's Memory by what he knew to be an Innovation in the most solemn Part of the Christian Worship.

S. Epiphanius's Testimony is endeavour'd to be set aside, because he puts some things into the List of *Heresies*, which have no Relation at all to the Fundamentals of || *Christianity*. But has the *Answerer* offered any thing to shew that he is in the wrong in so doing? Or does he think the groundless Limitation of Heresy by the modern Age to Fundamentals, is to be received in opposition to a primitive Writer? Every immoral and Anti-christian Doctrine is heretical; To teach the Lawfulness of Murther, or to preach up Adultery, to write in Defence of Drunkenness, or to vindicate Rebellion upon Principle, are all of them so many Branches of Heresy; and yet I conceive our Author will find it difficult to shew, that these have any more Relation to the Fundamentals of *Christianity* than the Particulars he wou'd charge upon

* Orat. Funeb. de Obit. Valent. † Id. ibid. || No Necessity, p. 31.

this ancient Bishop. But (says he) *it was usual for Epiphanius to rank Schismatics among * Hereticks.* That this Father in his Catalogue of Heresies included such Schismatics as were also tainted with heretical Opinions, is readily acknowledged; but that he number'd those, who had no other Guilt but their Schism, among the Patrons of Heresy, or that there ever was a Schism without a Heresy, is more than the *Answerer* has proved. He goes on: *After all, it doth not appear that Epiphanius thought the rejecting Prayers for the Dead was an Heresy: But he reckon'd Acrius an Heretick for leaving the Church, upon Pretence that Prayers for the Dead were † unlawful.* This Reason is no where intimated in *Epiphanius*; *Acrius* is there charged with Heresy, and the Particulars of that Charge are declared to be his Doctrine of the Equality of Bishops and Priests, of the Unlawfulness of the Christian Passover, of the Unserviceableness of Prayers for the Dead, and of the No-Necessity of || Fasting. He makes no Distinction between them, but accuses him for the Doctrines themselves, without any Regard to his Division from the Church, or the least Hint of the Indifference of one or all of them. Nay, he vindicates the Practice of praying for the Departed as a beneficial Service, and in express Terms declares it to be a *necessary Usage*, ** founded upon Tradition, of which the three Persons of the ever-blessed Trinity were the Fountain and Source. And indeed, if it cou'd be proved, which it cannot, that *Epiphanius* did not make the rejecting this Office part of *Acrius's* Heresy, yet his Testimony is express against the *Answerer*,

* No Necessity, p. 31.
 Han. 75.

** Id. ibid.

† Id. ibid.

|| Epiphan.

and full to our purpose; for he asserts not only the Lawfulness, but the *Necessity* of the Practice, and at the same Time testifies, that it was conveyed down from the Fathers of the Church, and was of immemorial standing. Besides, *the Communion of Saints* is an Article of the Creed; we are obliged to believe the Union of the Living Faithful with the Dead, because we are obliged to believe the Unity of Christ's Body. But every one knows, that the Cement of this Union in the mystical Body of Christ is the Eucharist, and Prayers offer'd up in vertue of the Sacrifice; how then can we hold Communion with all the Members of Christ's Body, when we destroy the very Foundation of that Union with the greatest Part of them? If there be no Intercourse or Correspondence, no mutual Services, no Communication in spiritual Offices, how do we partake of the Advantage of Membership, or enjoy *the Communion of Saints*? And yet the Belief of that Communion is an Article of Faith, and the Denial of an Article of Faith is Heresy even in Modern Divinity.

The *Answerer* objects against S. *Chrysostom*, that he thought it lawful to pray for the Souls of wicked * *Men*, &c. I have often observed, that the private Sentiments of particular Fathers, how exceptionable soever, are no Argument against their Evidence. A Heathen may be a Man of Integrity, notwithstanding his Heathenism. The Virtues of Morality are not confined to a right Persuasion, nor Sincerity inseparable from unerring Sentiments. Tho' S. *Chrysostom* might be mistaken in a particular Opinion, he cannot be charged with a Misrepresentation of Fact; he might err

* No Necessity, p. 31.

inh is Reasoning, when his Senses could not be deceived. He must know what was the Practice of the Church, being himself in the highest Station of it; and this he declares was to pray for the Dead as well as the Living. But does he so much as intimate, that it was the Custom of the Church to offer for Sinners? or does he deliver it as any other than his private Opinion? Thus the Reader may see the Difference. We urge the Testimony of this Father in a Matter of publick Practice, where he neither cou'd be deceived, nor deceive others, because every Body might have contradicted him, if he had related a Falshood; where his Sentiments are agreeable to the ancient Church, and his Evidence corroborated by the Consent of the Primitive Writers: To this the *Answerer* has nothing to oppose but a particular *Nostrum*, an Opinion, for which he had neither the Countenance of the early Writers of Christianity, nor the Practice of the Church. And the same may be said of S. *Austin's* Notion of the *Unlawfulness of praying for a Martyr*; for the *Answerer* owns this to be a Singularity in that Father, and that those *Opinions* of his concerning the State of the Dead, that are widely different from the Sentiments of the learned Author (of the *Reasons*) are also contradictory to most of the Fathers which he has † cited.

What follows concerning the Subject of Authority, and the Imputation of Schism upon him that unduly brings in ancient Customs, against the direct Authority of that Church of which he is a || Member, has no Relation to the Merits of the Cause: For we must obey God rather than Man, and prefer a Necessary Duty to a Disciplinary Injunction.

† No Necessity, p. 32. || Id. p. 33.

The *Answerer* endeavours to weaken the Evidence of the *Greek* Liturgies, the *Gallican* and *Mossarabick* Missals, and the *Ordo Romanus*, by objecting their Agreement in some other Practices, which, says he, *your Author doth not plead* * *for*. He has not thought fit to produce one Instance of his Assertion, nor to inform us in what kind of Practices they agree. Our Dispute is concerning an Article of Faith, an essential Part of the Christian Worship, the *Communion of Saints*: Unless therefore his Instances are of the same necessary Concern with this, of the same Obligation and Essentiality, his Argument will fall short of Conviction, and his Objection will lose its Force. But be that as it will, whether they agree or not in some Practices, which are not pleaded for, the Case will still be the same: For their Agreement with one another, in Contradiction to the Practice of the ancient Church, is nothing but Agreement in Error; but where they conform to Antiquity, and preserve the Doctrine of the Primitive Christians, there their Testimony is unexceptionable: In the first, their supposed Agreement is condemn'd by the early Fathers of the Church, in the latter it is acknowledged and corroborated; in the one they divide from the first Christians, in the other they are one with them; in the supposed modern Usages they stand by themselves, in *Prayers for the Dead* they have *Antiquity, Universality, and Consent*.

He goes on: *How your Author will distinguish what he calls modern Purgatory, from S. Austin's Purgatory, I can't tell. Nor do I see any great Difference between his own Notion of the thing, and the Definition of the*

* *Id* *ibid*:

*Council of * Trent.* The Distinction between modern Purgatory and the Quotations cited from *S. Austin*, is the same as the Distinction between Truth and Error, between Pleasure and Pain, between a State of Rest and a State of Inquietude. *S. Austin* is quoted as testifying, that it was the Custom of the universal Church to pray for the Dead, as defending this Custom by an Instance from the *Maccabees*, and confirming his Testimony by his Practice, in praying for his deceased Mother † *Monica*. Now it is evident from the ancient Liturgies, that the Church prayed for the Deceased, as resting in the Sleep of Peace, which is directly opposite to the Anguish of a Purgatorial Punishment: If therefore this Father's Testimony be taken in Concurrence with the Primitive Liturgies, (and thus all the ancient Writers ought to be taken) it is plain these Citations are no ways favourable to the *Romish Purgatory*, but, as they evidence the Practice of the Primitive Church, are altogether destructive of it, and at the same time teach the equal Necessity of reforming from Popery and Calvinism. But let us see how he proves the learned Author of the *Reasons* to speak the Sense of the Council of Trent. The Council, he says, teaches, that the Souls which are detain'd in Purgatory (that is, in the Torments of a Purgatorial Fire ||) are help'd (from those Torments) by the Prayers of the Faithful, and more especially by the acceptable Sacrifice of the Altar, and that these Prayers, &c. are only to be offered for the Faithful, and such as die in Christ (under those Torments.) The Author of the *Reasons*, he says, supposes that when a Man is pious and regular

* No Necessity, p. 33. † *Reasons*, p. 16, 17. || *Catechil. ad Paroch.* p. 50. *Ludg.* 1676.

in the main, some Faults may be pass'd over by the Intercession of the Church, and some lesser Failings not accounted for upon that * Score. The Answerer shou'd have pointed out the Particulars in which the Agreement consists; for, I believe, no body will be able to discover it but himself. They are just as parallel as two unequally-distant Lines, as Popery is parallel to Protestantism, or Calvinism to Primitive Christianity. The Council declares the Souls of the Faithful to be in Torment, the learned Author of the *Defence* declares the Contrary; the Council says, they suffer for their Failings, the *Defence* says, their Faults are pass'd over, consequently they don't suffer for them; the one supposes them detain'd in Purgatory, the other places them in a State of Bliss, which is essentially different from the Roman Purgation. But he offers a farther Reason to shew, that the *Defence* keeps Peace with the Council, which is no other than his saying, That the Fathers suppose this Commemorative Sacrifice, the most efficacious Means to propitiate God the Father, and procure the Blessings prayed † for. And is not this true? Can any one deny the Efficacy of our Lord's Institution, the Force of his Sacrifice, or the Prevalence of his Mediation? The Answerer allows Prayers for the Dead to be lawful, so do the Romanists, does he really think then that he keeps Peace with the Council? or is he unable to distinguish between what is orthodox in the Decrees of the Trent Synod, and what is corrupt, what is old and what new, what Primitive and what Modern? If the Agreement of any Doctrine or Practice with the Determinations of the Roman Council be sufficient to denominate it Popish, then our Faith is

* No Necessity, p. 33. † *Defence*, p. 93.

Popish; and if our Faith, then our Religion is Popish also. But this Gentleman may know that the Commemoration of the Dead at the Altar was a Usage of the ancient Church, before Popery had a Being, or the Innovations of modern Rome were known; and tho' he thinks it *as like Purgatory as one Apple is like * another*, he wou'd have alter'd his Sentiments, if he had read the Definition of Purgatory in the *Trent-Catechism*: The Words are these; *Besides, there is a Purgatorial Fire, by which the Souls of the Pious are expiated after they have been tormented for a determined Time, that a Passage may be opened for them into the eternal Kingdom, into which nothing that is defiled can † enter.* Here we see that Purgatory is a Fire of Torment and Expiation, whereas the learned Author of the *Reasons* declares the Interval between Death and the End of the World to be a State of imperfect || Bliss. Can Torment consist with Bliss, or Misery with Happiness? How then can the Council and the *Reasons* speak the same thing, when they assert two contrary Propositions? He makes the Doctrine of the commemorative Sacrifice's being the most efficacious Means to propitiate God the Father for the Dead, to be *as like Purgatory as one Apple is like another*; but is there any thing of this in the Definition? The Offering for the Departed, as in a State of Bliss, is directly the Reverse of Purgatory, and overthrows that Doctrine: Unless therefore the Answerer can make Agreement and Opposition the same, he must

* No Necessity, p. 34.

† Præterea est purgatorius ignis, quo piorum animæ ad definitum tempus cruciatæ expiantur, ut eis in æternam patriam ingressus patere possit, in quam nihil coinquinatum ingreditur. *Catech. ad Pæneb. par. 1. p. 50. Ludg. 1676.*

|| *Reasons*, p. 18.

give up his Argument, and acknowledge the Purgatorial Doctrine a Peculiarity of the *Romish* Church ; for as the Oblation of the Eucharistical Elements is a necessary and orthodox Practice, tho' the Offering them as the real and substantial Body of Christ is a Corruption of Popery ; so the Oblation for the Dead is an orthodox Primitive Practice, tho' the Offering for them as in Purgatory is a Novelty of *Rome*, and a Deviation from the ancient Church.

The *Answerer* proceeds to sum up the Argument, and here he has nothing to object against the consentient Testimony of the ancient Fathers, but the contradictory Sentiments of particular Writers in matters of private Opinion, whereas those very Writers unite in the Evidence, and testify the Custom of *praying for the Dead* ; And in like manner he opposes the modern Singularities that are supposed to have crept into the *Greek* Missals, to those Practices which are supported by ancient Usage, and conformable to Primitive Worship : He urges Novelty against Antiquity, Particular Customs against Universal Practice, and Disagreement against Consent. In a word, we have *Tertullian* and *S. Cyprian*, and their Testimony of the Ages before them ; we have *S. Cyril*, *S. Ambrose*, *S. Epiphanius*, *S. Chrysostom*, and *S. Austin* ; we have the *African* Code, the *Apostolical* Constitutions, the *Greek*, *Gallican*, and *Mosarabick* Liturgies, without the least Opposition from any one orthodox Writer of the earlier Centuries ; we have the Evidence of the universal Church, the Custom of all the Ages of Revelation, and the Practice of the whole Christian World.

The *Answerer*, in the next place, takes leave to offer some Reasons why we should not be over-hasty to
in-

introduce such Prayers as are pleaded * for. The first Reason is, because the Scripture no where commands the Use of them: This Argument would set aside the Baptism of Infants, and the Divine Right of Episcopacy, neither of which are expressly to be found in holy Writ. They are indeed to be concluded from thence by Inference and Collection, and so are Prayers for the Dead. We can prove the Communion of the Living with the Dead from S. Paul, who, speaking of the Advantages of Christianity above Judaism, gives this Account of the new Dispensation. † Ye are come, says he, unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels, to the general Assembly and Church of the First-born which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect. Now, if the Relation continues after Death, the Duties which result from that Relation must continue also; if our Communion with the Living lays us under an indispensable Obligation of praying for them, that Obligation cannot cease upon the Dissolution of the Body, unless the Communion ceases also: But the Continuance of the Communion is the Apostles Doctrine, and consequently the Duty of praying for the Dead, which is inseparable from Communion, is authorized by Scripture: Besides, the learned Author of the Defence had observed, that Tertullian (to whom I may add, the whole ancient Church) might believe that S. Paul comprehended the Dead, where he exhorts the Ephesians to make Supplication for all || Saints. They, as they lived nearest the Times of the Apostles, had more Light into their Doctrine and U-

* No Necessity, p. 34. † Heb. xii. 22. || Defence, p. 63.
sages,

sages, and were better furnish'd with Means of Interpretation: Their Practice therefore is the best Comment upon Scripture; and tho' the Remoteness of our time may incapacitate us to understand many of the Scripture-Idioms, and raise a Cloud over the consequential Doctrines of it, yet where we find the Primitive Christians harmonious in their Practice, and unanimous in their Sentiments, unopposed by Scripture and Reason; there both in Charity and equitable Construction we may and ought to believe they had some Warrant from the Word of God, which the vast Distance of our Age from the Apostolical, makes us less capable of discerning. And indeed *S. Chrysostom* declares that it was decreed by the *APOSTLES* that in the Celebration of the tremendous Mysteries, Mention should be made of them which are departed from* hence. But, says our Author, *Moses* was very punctual in giving close Directions in matters of less Moment than this. That *Moses* was not so very punctual in every little matter as this Gentleman imagines, is plain from the Omission of Water in his Account of sprinkling the People with the Blood of the *Covenant*. Besides, the Law of *Moses* was a Ceremonial Religion, and if we shou'd allow the Enumeration of the particular Vestments of the Priest, of the Vessels for the Altar, and such-like Injunctions, to require express Rubrical Directions, it will not follow that *Prayers for the Departed* did as necessarily call for an express Command: In so large and various a Number of exterior Rites, as were the greatest Part of the *Jewish Law*, some Particulars might have been easily overlooked, if there had been any Ambiguity in the Letter, or Omission in

the Directions; but in the Case of praying for their deceased Friends, Gratitude and Affection, the common Duties of Nature and Alliance, the very Notion of Communion, and the Belief of a Resurrection, were sufficient to perpetuate the Practice, and continue the Memory of the Obligation. To say, that because we can't find any thing like this in the Books of *Moses*, therefore we must own it to be a Practice unknown to the *Jews*, or else think he would conceal a Duty highly pleasing to * *God*, &c. is begging the Question with a Witness; for *Moses* has not mention'd the *Paschal Cup*, which yet was observed by our Lord. And indeed the very Instance of praying for the Dead produced from the *Maccabees*, and corroborated by the Practice of the modern *Jews*, is a Proof that it was not concealed: This is a Fact testify'd by the *Jews* themselves, and rejected only upon our Author's Conjecture; nor has he offer'd any thing to shew that it contradicts the Scriptures or the *Mosaick OEconomy*, which yet he ought to have done, if he had expected to set aside either the Custom of a whole Nation, or the Evidence of so early a Writer as the Author of the *Maccabees*. As for the *New Testament*, I have before taken Notice that there is no full and clear Direction for baptizing Infants, no indisputable Text for the Divine Right of Episcopacy, and consequently there can be no Argument drawn from the supposed Silence of Scripture in the Case of praying for the Dead, any more than in that of the Hierarchy: The Procession of the Holy Spirit from the Father and the Son is not any where clearly delivered in holy Writ: The very Expressions from

* No Necessity, p 35.

which

which we prove the Consubstantiality of the three Persons in the Trinity, do not of themselves in the Language of Scripture necessarily infer such a Conclusion; for tho' Christ said, *I and my Father are one*, he also pray'd, that his Disciples might be *one with him*: How then shou'd we distinguish between the Union of Christ with the Father, and of the Disciples with Christ? how shou'd we know that the former signified a Unity of Substance, and the latter only a Unity of Spirit and Affection, but from the constant Tradition of the Church? Nor is it any Objection that *we are order'd to pray for our Enemies, and those that despitefully use us*; for the Objector has himself given us a Reason of this particular Direction, because it was *against the common Usage of the * World*. In a word, we produce a more early Evidence for the Practice of recommending the Departed in the Publick Service of the Church, than can be alledged for the present Canon of Holy Scripture; and yet we receive the latter as of Divine Authority upon the Testimony of the ancient Writers, why not then the former? If there was but equal Evidence of this Usage with the Divine Writings, we could not receive the one, and reject the other, without prescribing to the Deity, and directing him in what Manner he should communicate himself to the World. Is not this to oppose the narrow Conceptions of Man to the infinite Knowledge of God? to fathom the Depths of Providence by the finite Line of Humane Reason? The most sacred Articles of the Christian Faith have been called in Question, which yet might have been prevented, if it had been the Will of God, to make the Revelation of himself

* Id. *ibid.*

equally clear to all Mankind. The Church had not been torne by Heresies and Schisms, nor Christianity defaced by a corrupt Worship, if the Rule of our Faith had in all Points been free from Ambiguity and Doubtfulness: Yet this is no Argument against Revelation, nor any Objection against the Inspired Writings. Why then shou'd we reject an Universal Practice, for no other Reason but because it is not clearly delivered in Scripture, since some of the Fundamentals of Christianity are not so evidently expressed therein, as not to need the Assistance of Tradition to confirm them? But I proceed to the next Objection.

The *Answer* farther alledges * that the *Fathers of the Two first Centuries are silent about the Matter.* But *Tertullian*, who was a Father of the Second Century, and is acknowledged by *Dr. Pin* † to have written his Book *de Corona* about the Beginning of the Third, testifies that it was the Custom to supplicate for the Dead before his Time: This therefore comes within the Period intended by our Author; and since he speaks of it as an immemorial Usage, tho' he flourished within less than a hundred Years of *S. John's* Death, we may fairly conclude it of the highest Antiquity. *Justin Martyr* also, who flourished before the Middle of the Second Century, makes mention of the Prayers that constantly attended the Eucharistical ‡ Administration, and that these Prayers comprehended the Office for the Dead, *Dr. Grabe* § has shewn from the *Apostolical Constitutions*, where the Particulars of the Eucharistical Prayers are enumerated, among which is an Intercession for all Depart-

* *Id. ibid.* † *Eccl. Hist. Vol. I. p. 72.* ‡ *Apol. I. pag. 127. Ed. Grabe.* § *In Loc.*

ed Saints. And here we may observe that the *Apostolical Constitutions*, which neither have nor can be proved interpolated in this Passage, have been shewn, from Dr. *Grabe*, to be Part of them as ancient as the End of the First or the Beginning of the Second Century, pag. 36. And what Part of them can so well lay Claim to this Period, as that which so exactly agrees with the Practices of these Times? But, says he, 'Tis a little strange, that a Practice so Essential to the Being of a Church, should not be discovered by any Writings that are not above two hundred Years ** old. This may lead an unlearned Reader to think, that *Tertullian* and *S. Cyprian*, &c. lived not above 200 Years ago, whereas the *Answerer* certainly means not till above 200 Years after the Birth of Christ; and even here he is out in his Computation, for *Tertullian* (as *Du Pin* informs † us) flourished within that 200 Years; and besides, 200 Years after the Birth of Christ, though it has a great Sound, yet is nothing so long as it appears, for it is but a hundred Years from the Apostles, and not above 50 Years from the Death of *Polycarp* and other Disciples of the Apostles. And many Persons were then living, who had been the Disciples of *Polycarp* or other Apostolical Men, that is, Bishops set over several Churches by the Apostles. And therefore, what *Tertullian* or others who lived in the latter Part of the Second Century, tell us to have been an immemorial Practice, we may be assured was Apostolical; no Custom cou'd so soon become universal and immemorial, that was not also Apostolical: But, continues the *Answerer*, Your Author will be put to it to shew, what Parts of the Christian Worship, and what

** No Necessity, pag. 36. † Eccl. Hist. Vol. 1. p. 69.

*necessary Customs there are now, which they (the Fathers of the Two first Centuries) have not † mentioned. This I have already answered, by shewing that Tertullian, who mentions Oblations for the Dead as an immemorial Custom, was a Father of the Second Century: But farther I desire him to produce one Father of the First or Second Century, who has mention'd all Parts of Doctrine and Worship now thought necessary. They have, it may be, one of them mentioned some Points, and others other Points occasionally as it fell in their Way; so that perhaps from all of them together, taking from one what another has omitted, we may find all that we believe necessary within these Two Centuries: But then Tertullian comes in as well as any of the rest, and he testifies concerning Prayer for the Dead. But our Author wonders, Justin Martyr, who is so minute as to give a full Relation of every Practice about the Eucharist, should not speak of the charitable Oblation for the * Dead. Justin Martyr says not one Word of the Use of the Words of Institution at the Consecration of the Elements, which yet the Answerer believes necessary, nor of the Breaking the Bread, which the Church of England appoints, and our Lord himself practis'd. Justin therefore has omitted an Essential Part of the Institution, notwithstanding the full Relation this Gentleman supposes him to have given. And I question, whether he will find any one Father of the First or Second Century, who mentions every Particular, which he himself thinks essential to the Eucharist: For they none of them wrote on set Purpose to teach all the Essentials of Religion, and therefore only mention these Things as*

† No Necessity, p. 36.

* Id. pag. 35.

they come in their Way, and so much of them as was for their present Purpose.

The Learned Author of the *Defence* † had observed, that, supposing we have no Mention of *Prayer for the Dead* in the Writings preceding *Tertullian*, that Omission may be accounted for upon this Consideration, that *their main Design was to put an End to Schism, to combat Herefy, to press Obedience to the Governors of the Church, and defend their own Religion.* To this the *Answerer* objects, that nothing could more naturally lead them to the Mention of their Rites, Ceremonies and Worship, than their *Apologies, which they industriously made in Defence of them against the Heathens.* But *Justin Martyr*, who gives the fullest Account of the Christian Worship, of any Writer in those Ages, who industriously wrote an Apology in Defence of the Christian Religion against the Heathens, has not mentioned all the Rites and Ceremonies, nor every necessary Part of the Worship, how naturally soever his Subject might lead him to it; nay, he has omitted a necessary Part of the Eucharistical Administration, at a Time when he was speaking of that Administration, and passed over the Essential Form of Consecration when he mention'd the Consecration itself; so that our Author's Conjecture is contrary to Fact: Besides, it was not necessary that they shou'd descend to all the Particulars of Christianity, in their Apologies for it; there were many things unexceptionable, even to the *Pagan World*, which therefore needed no Defence; and this is the very Case of *Prayers for the Dead*: They were not peculiar to the Christians, but were practis'd also by the Heathens themselves, by the

† *Pag.* 70.

|| No Necessity, p. 36.

Grecians,

Grecians, Indians, Muscovites, Ethiopians, Turks, Persians, Moores and Arabians &c. And indeed, if it had been otherwise, the *Answerer's* Consequence wou'd not follow; for Christianity might have been defended without an expresse Vindication of every particular Doctrine and Practice of it. If the Christian Religion had been establish'd by sufficient Credentials, and the Truth of its Doctrine demonstrated to Conviction, the Particulars wou'd have followed of course, and the general Acknowledgment wou'd have include a Reception of all the Branches of it: For this Reason, the first Christian Writers were not so scrupulous of mentioning every Point of Doctrine, &c. *Their Account* of their Religion (as the *Defence* has observed †) is *brief and general*, and *Justin Martyr* has almost in the same Words inform'd us, that in relating the *Doctrine and Expectations of the Christians*, he shou'd be as brief as * possible. This is his own Account of his own Apology; and yet our Author must confess, that this is the most perfect Relation of the *Rites, Ceremonies, and Worship* of the Primitive Church, that is extant; and (as *Du Pin* speaks ||) one of the most considerable Records of Antiquity. But the *Answerer* proceeds; *What more forcible Arguments could these Christians use, to keep up Obedience to the Governors of the Church, than to tell the Contumacious, they should not have the Benefit of her Prayers when they †† died.* Now, tho' the Perusal of a few Pages wou'd be sufficient to satisfy any unprejudiced Reader, how unfit this Writer is to

† Pag. 70. * ὅτι μὴ ἐν διὰ βραχίων εἰπεῖν, ἀλλ' ἐν σοφίᾳ καὶ μετάνοιᾳ διὰ τοῦ Χριστοῦ, καὶ διδασκαλίας, ταῦτα ὅτι. Apol. 11. pag. 57. Ed. Paris. || Eccl. Hist. Vol. 1. pag. 51. †† No Necessity, p. 36.

pre scribe Rules of Reasoning to a Primitive *Apolo-*
gist; yet it may be observed, that this Gentleman
 supposes there were other Arguments equally for-
 cible in pressing Obedience to the Church; how
 then can he pretend to draw any Inference from
 the Omission of this? Have the Fathers of the Two
 first Centuries used all the Arguments that might
 have been urged upon any one Point of Religion?
 How then can they be supposed to have done so
 in this? But, says he, *Your Author owns in S. Cy-*
prian's Time, this was thought a good Motive to press
** Obedience, &c.* S. Cyprian might look upon this
 as a good Motive to press Obedience, because, as
 he lived after the Writers of the Two first Centu-
 ries, he might improve upon their Reasonings, and
 add to their Arguments; but then it is plain, that
 the Reason of his mentioning the Practice was be-
 cause it was the Matter of the Decree, which *Es-*
tor had disobeyed; so that his Subject not only
 naturally, but necessarily led him to speak of *Pray-*
ers for the Dead. In a word, the Discourses of
 these early Fathers being written against *Heresy*
 or *Schism*, to enforce a particular Duty, as that of
 Obedience to the Government of the Church, or to vin-
 dicate the Gross of their Religion, as opposed to
 the *Pagan Idolatry*, neither of which required an
 Enumeration of every Practice, 'tis impossible we
 shou'd draw any Argument from the Omission of
 one thing any more than another, or conclude
 that they must necessarily mention more than
 their Design required.

The *Answerer* adds some Considerations about
 the Corruptions that have sprung from this Cu-
 stom in the *Romish Church*; but this Objection
 being form'd upon a Supposition of the No-Ne-

* Id. *ibid.*

cessity

cessity of *Praying for the Departed*, must vanish upon our proving it Essential to Communion with Christ's Body, and a Practice that is founded upon an Article of Faith; for then, as the Author of *No Reason* † says very well, *No Fear of its Consequences must dissuade from, nor can justify the Refusal of it.* For, of how great Weight soever this Argument might be thought in an indifferent Matter, yet in a Case of indispensable Duty we cannot reason from the Abuse of a Practice to the Use of it; we cannot condemn the Christian Sacraments, because they have been abused by the *Romanists*; nor set aside the Foundation of our Faith, because it has been corrupted by the *Socinians*: We cannot deny the Mercies of God in providing for the Sustainance of our Bodies, tho' that very Provision is often abused to Intemperance; nor dare we call Marriage, which is of Divine Institution, a dishonourable State, tho' the Bed be sometimes defiled, and the Design of the Institution perverted.

The next Thing our Author attempts to prove, is, that *there is Matter enough still remaining in (the English) Liturgy for a willing Mind to keep up the full Notion of Communion with departed * Saints.* But what if there be an unwilling Mind, (and such is the greatest Part of the Church of *England*)? Then the Notion must be lost; so that in the *Answerer's* own Opinion some Part of his Communion are in Schism from the Church departed, tho' the other preserves a Unity with them: And what then becomes of the Contagion of Schism? Can we be in Union with the Catholick Church, when we are one with Schismatics? be Members of Christ's Body, and divided from it? be Heirs of the Promi-

† Pag. 90.

* No Necessity, pag. 38.

ses and out of the Covenant? This Objection at best supposes it doubtful, whether the Church of *England* admits of *Prayers for the Departed*; for if a Man must come disposed to the Practice, and willing to embrace any Opportunity of performing a charitable Office for the Dead, before he can see any such Meaning in the Expressions of the *English* Liturgy, it is plain the Words are capable of a different Interpretation: And how then can we satisfy our Consciences, and acquiesce in a mere Possibility of performing a necessary Duty? The Liturgical Service is not of private Interpretation; we must mean as the Church means, or we make a Schism in the Publick Worship, and if her Sense be dubious and undermined, it is necessary that the Ambiguity be removed, that we make sure of our Duty, and cut off all Doubt of Salvation: But the Objector proceeds to his Instances.

The first is the Petition in the Litany; *Remember not, Lord, our Offences, nor the Offences of † our Fore-Fathers.* This Petition seems to be limited to the Supplicants by the Words in which the People are directed to give their Assent to the Particulars of the foregoing Prayer, *Spare US, Good Lord.* This certainly relates to every Branch of the Petition, and is supposed to be set before them, as if it had been said, *Spare US, Good Lord, by forgetting our Offences, and the Offences of our Fore-Fathers, &c.* However, since this Gentleman owns the Passage to be capable of this Construction, and since the Dead are excluded in the Prayer for *Christ's Church*, we cannot think the Reformers of the Liturgy wou'd intend a contrary Sense in the same Book, continue in a doubtful Petition what

† Id. *ibid.*

they had expressly excluded from the Prayer for the *Catholick Church*, and design an Inconsistency, when the easiest and most natural Explanation is the most reconcilable with the other Alterations.

The next Instance of *Prayer for the Dead* in the *English Liturgy*, is the Petition for Deliverance in the *Hour of Death* and in the *Day of * Judgment*. But here the Interval between Death and Judgment is wholly neglected; here is no Regard to the intermediate Condition, no Conformity to the Ancient Church in Praying for Rest or the Increase of Rest to the † Departed. The Praying for Deliverance in the Hour of Death has no Relation to the separate State, (as the *Answerer* imagines) it is no more than Petitioning for Grace and Assistance while in this Life, that we may, as it is in the Visitation of the Sick, be prepared against the Hour of Death, that we may not be snatch'd away in our Sins, and die without Repentance. Besides, this Petition is only for the Living; it regards none but ourselves; *Deliver US in the Hour of Death, &c.* But it is objected, that it relates to our Condition after Death; so do all our Supplications for Grace, for Pardon of Sins, and for Eternal Life. This is arguing *Militant* and *Triumphant* to be the same, and making Life and Death synonymous Terms. But farther, if Praying for ourselves with a Prospect of our Condition in the next Life cou'd be proved a *Prayer for the Dead*, how wou'd this keep up the full Notion of *Communion with departed Saints*? What Relation has a Petition for our own Deliverance in the Day of Judgment to those that are gone before us? And what Correspondence is there between us

* Id. ibid. † Vide Liturg. S. Chrysost. pag. 78. and S. Basil. pag. 170. apud Goar.

and the Departed, when we offer up our Prayers for ourselves alone, and wholly disregard our deceased Friends? Thus the Difference between S. Paul's Prayer, and this Petition in the Litany, is evident; for the Apostle prayed for *Onesiphorus*, a different Member of Christ's mystical Body, but here we pray for ourselves: S. Paul petition'd for one whom the *Defence* thinks to have been dead, (which the *Answerer* has not gainsaid) whereas here we pray for the Living. But I proceed

To the third Instance, which is in the Prayer for *Christ's Church*. Here we are told, that we signify our Desire that the Departed as well as ourselves may be Partakers of his heavenly * Kingdom. But the Words in that Prayer are, *that we with them may be Partakers*, &c. which may be interpreted, that when they shall enjoy the Kingdom of Heaven, we may be Partakers with them; the Intercession is not necessarily extended to the Departed, but may in good Construction be confined to the Living; and that this latter was the Design of the Compilers, may be thought probable, from the following Considerations: 1st, The Words immediately preceding seem to express that Limitation: The whole Passage is this; *beseeching thee to give us Grace so to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom*. The Ground of our Expectation is here made to be the Imitation of their Examples, and 'tis upon this Condition we pray to be Partakers of Heaven. The Petition then is plainly conditional, but we cannot mean that the Departed shou'd perform the Condition, because it wou'd be absurd to follow their own Examples,

* No Necessity, p. 39.

therefore we cannot be supposed to include them in the Prayer. We pray that in *following their good Examples*, we may be made equal with them, and that through the Merits of Christ, we may purchase the same Reward, and be made Partakers of the same heavenly Kingdom which shall be their Possession. And 2dly, The Words *Militant here on Earth*, as they are the Title of this Prayer, must be the best Explanation of the ambiguous Passages in it, and must necessarily determine them to an Exclusion of the Dead; for how can we call that a Prayer for the Church Militant, which is a Prayer for the whole Catholick Church, or that a Supplication for the Living, which also includes the Dead, any more than we can call an Address from *Oxford*, an Address from the whole Kingdom; or a War with *France* a War with *Europe*? But here the *Answerer* objects, that it *must be own'd, on all Sides, that the Words Militant here on Earth don't entirely shut out the * Dead*. His Reason is, *because we do in very strong Terms praise God for all those who have died in his Faith and Fear*. But what is this to the Dead? We praise God for the good Examples of the Saints, while they were in the Body, and express our Thanks for such as have continued unto the last in his Faith and Fear; but this has no Relation to their present Condition, nor any Regard to the State of Death; so that the additional Clause to the Prayer for Christ's Church has made no Alteration with respect to the Faithful departed, tho' if it was allowed to comprehend the Dead in our Author's Sense, yet the Case wou'd still be the same; for the Addition of a Thanksgiving is not the Addition of an

* No Necessity, pag. 39.

Intercession ; but the Words *Militant here on Earth* relate only to the Praying, not to the Thanksgiving part, *Let us PRAY for the whole State of Christ's Church militant here on Earth*, and consequently exclude what they excluded before, *viz.* the Primitive and REFORMED Practice of PRAYING for the Dead.

He goes on : *It is no Argument that because she (the Church of England) won't offer Sacrifice for the Dead, therefore she don't remember them in her Prayers ; for (says he) tho' we don't offer the Sacrament for Infidels and Hereticks, yet no body can deny but we pray for * them.* Now, not to take Notice of the Impropriety of our Author's Expression of offering the Sacrament, whereas it is not the Sacrament till it is offered, I cannot but observe, that notwithstanding he produced these Instances to shew that there was matter enough still remaining in the Liturgy (of the Church of England) for a willing Mind to keep up the full Notion of COMMUNION with departed † Saints, he at last owns that this Communion is no more than what they maintain with Infidels and Hereticks. Where then is the distinguishing Mark of Communion, the peculiar Badge of Church-Membership ? If Prayer be an Act of Charity performed in common for Christians and Heathens, for departed Saints and Infidels, 'tis plain we have not sufficiently satisfied our Duty to the Dead by praying for them ; what then remains but to give them a Share in the Eucharistical Oblation ? For this is the only uncommunicable Privilege of Christians acknowledged by our Author, the only Mark of Relation and Cement of Communion. Thus he has effectually vindica-

* No Necessity, p. 39. Id. p. 38.

ted the Truth we contend for, and brought his Instances to the full purpose of our Argument; he has shewn the Necessity of *mentioning the Deceased in the Prayers of the Eucharistick Sacrifice*, in order to preserve the Communion with the Church departed; he has shewn that where this is wanting, the Defect is no less than a Breach of Unity, and a Division of the mystical Body. In a word, he has shewn that we cannot reconcile our Worship with an Article of our Faith, even tho' we commemorate the Dead in our Prayers, unless they are included also in the Eucharistical Sacrifice. But he adds, * *Sacrifices and Prayers for the Dead are two things, and if you please to make the Distinction, you will easily see your Author's Mistake, when he says, there is a plain Inconsistency in our Common-Prayer-Book.* Under Favour this Distinction does by no means clear up the Charge, or shew the Accusation to be a Mistake; for tho' Sacrifices and Prayers are two things, yet are they but different Parts of one and the same undivided Worship; and whoever has a Right to the one Part as a Member of the Communion, has also a right to the other; for Infidels and Hereticks are not prayed for as Members of the Communion, whereas the *Answerer* allows the Supplications for the Dead to be an Act of Communion: Is not this then a plain Inconsistency in the Common-Prayer-Book, to acknowledge the departed Saints as Members of the same mystical Body with ourselves in one Place, and disown their Communion in another? to pray for them as Members of *Christ's* spiritual Kingdom, and deny them the highest and most essential Privilege of that Membership?

* No Necessity, p. 39.

The next Instance of *Prayer for the Dead* is brought from the Communion-Service, where the Priest petitions *that we and all thy whole Church may obtain Remission of our Sins, and all other Benefits of his Passion.* All the whole Church, the Answerer thinks, includes the whole Number of the Faithful, not only the Living, but the * Dead. That this Expression of *all the whole Church* includes the Dead as well as the Living, is certain; but that the Sense is not limited in the Common-Prayer-Book, may reasonably be doubted; for it is as certain, that the Term Church expresses the whole Number of the Faithful as much as *whole Church*, and the latter is as capable of a Limitation as the former; therefore it is called the *WHOLE State of Christ's Church Militant here on Earth*, and yet we find *thy Church* often made use of in other Parts of the *English Liturgy* without any exclusive Epithets, which notwithstanding must be acknowledged to mean no more than the *Militant Church*, or the Assembly of the Faithful upon Earth: Thus in the Collect for the fifth Sunday after the Epiphany, we pray, that God wou'd keep his Church and Household continually in his true Religion; and yet this can have no Relation to the Dead, because it supposes a Possibility of falling from the true Religion, which cannot be said of any who have departed with the Sign of Faith, and died in a State of Salvation, because *where the Tree falls, there it shall lie*: If a Man leaves this Life in a State of Salvation, he can never be damned; if in a State of Damnation, he can never be saved; he is determined either to Happiness or Misery; the State is fixed, but the Degree of that State is alterable

and capable of Improvement; tho' he is happy, that Happiness may be increased; and tho' he is free from the Clog of a corruptible Body, he is deprived of the Advantage of a spiritual and immortal one; even the Devils themselves, *S. Peter* and *S. Jude* * tell us, are reserved to that Day; their State is determined, but their final Damnation is deferr'd to the last Judgment, so that there is an intermediate Condition both for the Good and the Bad. But to proceed; the Collect for the fifth Sunday after Trinity runs thus; *Grant, O Lord, we beseech thee, that the Course of this World may be so peaceably ordered by thy Governance, that THY CHURCH may joyfully serve thee, &c.* Here we pray for a Blessing upon the Church, we don't say the Church Militant, but in absolute Terms *the Church*, and yet it is plain that we mean no more by it than that Part of the Church which is in the Warfare of this World; for we pray that the Course of this World may be so ordered, as not to hinder the Service, or interrupt the Satisfaction of the Faithful: So again in the three and twentieth Sunday after Trinity, the Church of England prays, *Be ready, we beseech thee, to hear the devout Prayers of THY CHURCH*; and yet she understands by it only the Church of the Living; for it follows, *and grant that those things which WE ask faithfully, WE may obtain effectually.* These, and such-like Instances, plainly shew the precarious and uncertain Ground of arguing from the Signification of the Words *All thy whole Church*. Since then it is evident that the *English* Liturgy does sometimes use absolute Expressions in a limited Sense; since it has actually excluded the Dead from that

* 2 Pet. ii. 4. and Epist. S. Jud. v. 6.

Prayer in which they were more particularly commemorated, and which indeed was the proper Prayer for the Dead, how can we build any Satisfaction upon a doubtful Expression? How can we think that the Church, which has expressly excluded the departed Saints from *the whole State of Christ's Church*, would include them in *the whole Church*? that they who in one Part of the Communion-Service have *visibly disown'd* the Practice, shou'd retain it in another? Is not this rather a Satyr upon the Church of *England*, than a Vindication of her, to argue her into Inconsistency, make her Practice contradict itself, and raise a Civil War in her Liturgy and Worship? But farther, the *Answerer* acknowledges that *he won't offer the Sacrament* (as he expresses himself) *for the Dead*, who consequently are excluded the highest Act of Communion, and cut off from the essential Privileges of Church-Membership; so that whether these Words *All thy whole Church* do extend to the Departed or not, the Defect is still the same, an Article of our Faith is still set aside, and *the Communion of Saints* imperfect.

As to the Burial-Office, which is the last Instance of *Prayer for the Dead* produced by our Author from the Common-Prayer-Book, it may be sufficient to observe, that this does not relate to the Interval between Death and Judgment; that if it be a Supplication for the Dead, it is inconsistent with the Exclusive Clause in the Title to the Prayer for Christ's Church; and lastly, that it is no Part of the *Eucharistical Service*; so that if we shou'd allow it the utmost Signification this Gentleman contends for, his Argument wou'd yet be defective, and the Objection unremoved; we shou'd yet stand off from the Primitive Christians, make a Schism in the sacred Body

of our Lord, and divide from the largest and best Part of the Catholick Church.

The Third Branch of the Controversy is the Invocation of the Holy Ghost to make the Elements of Bread and mixt Wine the spiritual and energetical Body and Blood of Christ. To the Lawfulness of this Practice the *Answerer* has nothing to object, but to make it *necessary* he requires either a *positive Command*, or an *early and plain Tradition*, or a *Demonstration* that this Form, or some Prayer like it, is *necessary in the Nature of the thing*, that is, he thinks either of these three a sufficient Proof of the *Essentiality* of it, but unless some one or other of them can be produced, he can see no *tolerable Pretence for a Separation*. This Demand has been over and above answered by the learned Author of the *Defence*, who has not only produced a positive Command for the *Invocation*, but has also shewn that it has the Authority of an *early and plain Tradition*. For the first, he has observed, that our blessed Saviour at the Institution of the Eucharist, bless'd the Bread and the Cup; *εὐχαρίστας ἔειπεν*. And does not Blessing (says he) in the Scripture Language mean praying for a Blessing? And are not the Blessings of God the Father conveyed by the Holy Ghost? To eucharistize or bless the Elements is therefore, in other Words, to pray for the Descent of the Holy Ghost. Now, what our Saviour did, he **COMMANDED** his Disciples to **† do**. But here it is objected, that if this will hold, then our Saviour, when he bless'd the Loaves and the Fishes, pray'd for the Descent of the Holy Ghost upon them. *λαβὼν τὰς ἑπτὰ ἀψύς, εὐχαρίστας ἔειπεν — ἰησοῦς*

εὐλόγησας * εὐλογήσας. That is, εὐλογήσας must necessarily signify the same thing in one Place that it does in another ; at this rate we might argue that εὐλογήσας ἰχθύδια means to praise the Fishes ; for in this Sense it is often used, as εὐλογῶν τὸν Θεὸν to praise God, εὐλογῆσαι τοὺς πατέρας ἡμῶν, to celebrate the Praises of our Ancestors. The Difference of the Action shews the different Signification of the Term; there can be no Parallel between an Institution and a common Meal ; the *Answerer* must acknowledge, that the Consecration of the Elements is express'd by εὐλογήσας, as appears from the Use of the same Word in the *Septuagint* to bless the Sacrifice, εὐλογεῖ τὴν ἑστίαν, and from *S. Paul's* Account of the Eucharist, where he plainly attributes the supernatural Efficacy of the Cup to the Blessing of the Priest, τὸ παρήμερον τῆς εὐλογίας ὃ εὐλογῶμεν, ἐκ κοινωνίας τοῦ αἵματος τοῦ Χριστοῦ ἑστί ; *Is not the Cup of Blessing which WE BLESS, the Participation of the Blood of || Christ ?* I say, εὐλογήσας must be allowed to mean the Consecration ; does it therefore follow that our Saviour consecrated the Fishes, because the Evangelist uses the same Term, and informs us that our Lord eulogized them ? Thus also the Rubrick that follows the Form of Distribution in the Common-Prayer, calls the Consecration of the Bread and Wine blessing of them ; and the very same Expression is used in the Rubrick of the Communion-Service just before the Dismissal of the People, *Then the Priest shall let them depart with this BLESSING* ; does it therefore mean that the Priest shall consecrate them as he consecrated the Eucharistical Elements ? No certainly ! And yet both Expressions

* No Necessity, p. 41. † 1 Sam. ix. 13. || 1 Cor. x. 16.

are the same here, as well as in the Gospel; as therefore we can draw no Argument from the one, so neither can we from the other. Indeed the Difference of their Meaning is easily determined by the different Occasion, upon which they were used; the one relates to a Sacrament, the other not; the latter is a common Act of the Sacerdotal Power, the former is the highest Exertion of its Authority, and the most Solemn Display of the Mediatorial Commission: Thus the *εὐλογίας* mention'd at the Institution of the Eucharist, is the blessing of the Elements to make them the Body and Blood of Christ, (as *S. Paul* speaks) to give them a supernatural Energy, and derive a spiritual and vivifying Power upon them: But the *εὐλογίας* mention'd at the miraculous feeding of four thousand upon the seven Loaves and the few Fishes, was no more than a common Grace, the Benediction that was used at a common Meal; so that here is a plain positive Command in holy Scripture for the Invocation or Blessing. Our Saviour *eulogized* the Creatures, and commanded us to do what he did; this Eulogy or Blessing is, according to the Septuagint-Language, which is the best Exposition of the New Testament Idiom, a Consecrating Action, and is interpreted to this Sense by *S. Paul*; this Eulogy we insist upon as necessary to be revived, for the *Answerer* knows the express Form of Invocation is not the Matter of our Dispute, 'tis the *Blessing* only of the Elements we contend for, being satisfied that *Blessing* includes the Invocation; we require a Conformity to our Saviour's Practice, who when he had taken Bread, *BLESSED* it, &c. and we insist upon the Necessity of obeying his Injunction, who when he had *BLESSED* and distributed the Elements, *COMMANDED* us to do as he had done.

But

But Secondly, the Learned Author of the *Defence* || has shewn both from an *early and plain Tradition*, and from the uninterrupted Practice of the ancient Church, that the *Eulogia* or *Blessing* was part of our Saviour's Command. The first Authorities produced for this Purpose, were the Liturgies of *S. James*, *S. Mark*, and *S. Peter*, to which the *Answerer* adds the *Apostolical Constitutions* quoted in the *Reasons*; all which Liturgies, excepting that of *S. Peter*, not only pray for a *Blessing* in general, but expressly call for the *Descent of the Holy Ghost*. To this the *Answerer* objects, that they are none of them Genuine: *Has your Author*, says he, *proved these Missals are not † spurious?* He has offer'd some Reasons from *Bishop Wake*, to shew that this Part of them was the Prescription of those *Apostles* and *Evangelists*, and to this the *Objector* has made no Reply; to what Purpose then does he urge their being spurious? And how comes he to know they are so? Is it not from their Disagreement with the Primitive Fathers? But where we find no such Disagreement, as in the Passage before us, the Foundation of the Objection being removed, the Superstructure must fall of course; where we find a perfect Harmony with Antiquity, an exact Conformity to the Doctrine of the earliest Ages, there we have the very same Reason to acknowledge the Practice, as we have to disown it where there is no such Conformity. The only Ground of our Author's Conjecture concerning the Spuriousness of these Liturgies, is admirably confuted by * *Renaudotius*. The innovated Terms of *Mother of God* and *Consubstan-*

|| *Defence*, p. 105, 106, 107, 108. † *No Necessity*, p. 41.

* *Dissert. ad Tom. 1. Liturg. Orient.* p. 24, 26.

tial, &c. had long before been objected by *River*
 and others, as a Proof that *S. James's* Missal was
 supposititious, who also by the like Arguments en-
 deavour'd to set aside the Authority of *S. Mark*
 & *S. Peter's* Liturgies: To this the learned Colle-
 ctor makes Answer, "that, according to the Ob-
 "servations of *Baronius* and *Bellarmino*, *S. James's*
 "Liturgy might have been written by that
 "Apostle, and have received these Additions in
 "the following Ages of Christianity from the
 "common Consent of all the Churches, for at
 "this rate," says he, "we might prove the Ro-
 "man Missal not to be *S. Gregory's*, because it
 "contains the Names of some Saints that did not
 "live till many Years after his Time, and we
 "might deny the ancient *Gallican* Liturgy to be
 "older than *S. Martin*, because it has a particu-
 "lar Service for the Celebration of his Festival,
 "and the *Mosarabick* to be older than *Urban* the
 "Fourth, because it contains an Office for the
 "Feast of Christ's Body, which was added to the
 "more ancient Copies of that Liturgy by Cardi-
 "nal *Ximenius*, when he procured an Edition of
 "it:" And again, — "How cou'd the Litu-
 "rgy of *S. James*, if like Tares it had been sown
 "among the Corn of the Kingdom of Heaven,
 "have so nice a Conformity with the other *Greek*
 "Missals? How shou'd they all so perfectly con-
 "spire together as to leave no other than a ver-
 "bal Difference, unless both that and the other
 "Liturgies used by the ancient Church, had been
 "made according to that Original Directory or
 "Law, which all Christians acknowledg'd an Apo-
 "stolical Pattern, and which was confirmed by a
 "general Tradition?" But to proceed:

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Has any Father, says our Author, † inform'd us of a Tradition for the Necessity of such a Form? The only one cited for this Purpose is S. Basil. And is not the positive Evidence of a Father of the Fourth Century sufficient Proof against Conjecture and Nothing? What Proportion is there between plain direct Testimony, and Supposition? between the Fourth Century, and the corrupt Season of Papal Innovation? Does the Assertion of S. Basil contradict the Holy Scriptures? Was it disown'd by any contemporary Writer? Was it ever oppos'd till the Birth of Popery, or ever disused by any Church but the Roman? But the Answerer has two Objections against the Testimony itself: The one is * that ἐπικλησις must be proved to signify the Invocation of the Holy Ghost, or else this Text is nothing to the purpose: The other is ‖ that could this be proved, yet it wou'd appear no more necessary than several other Customs that are not pleaded for, tho' they stand upon the same Foundation. To the first I answer, that tho' it might be sufficient to require the Objector to give any other Interpretation of this Term than what is offer'd in the Reasons, yet I shall observe that the Practice of the Church, which is to be seen in all the Liturgies of the Ancients, and the natural Construction of S. Basil's Words, do both of them concur to establish this Signification: The Apostolical Constitutions and the Liturgies of S. James and S. Mark have already been produced in the Reasons and Defence as express for the Invocation, and to these I may add S. Chrysostom's Missal, and above twenty of the Liturgies published by Renaudotius, every one of them containing S. Basil's ἐπικλησις ῥήματα, Words

† No Necessity, p. 41. * Id. p. 42. ‖ Id. ibid.

of Invocation; and over and above all this, we have S. Basil's own Practice and Direction in his Missal, which certainly is the best Interpretation of his Writings. But secondly, the very Passage itself speaks the Meaning of this Expression, τὰ τῆς ἐπι-
κλήσεως ῥήματα ἐπὶ τῇ ἀναδέξει τοῦ ἁγίου καὶ εὐχαριστίας,
the Words of Invocation at the Consecration of the Eu-
charistical Bread: Is not this the very Invocation
we contend for? and cou'd we have expressed our
Sentiments in more intelligible Language? By
what Invocation cou'd the Eucharist be consecra-
ted, but that of the Holy Ghost? If this be not
sufficient, the Testimony of S. Cyril, his Contem-
porary, cited in the * Reasons, will put the Matter
beyond Dispute: He there expressly informs us,
that the Eucharistick Bread is made the Body of Christ
by the Invocation, μετὰ τὴν ἐπίκλησιν, of the HOLY
GHOST, and is no longer to be accounted Com-
mon Bread.

The second Objection against the Testimony of
S. Basil, is that the Invocation appears no more necessa-
ry than several other Customs that are not pleaded for,
tho' they stand upon the same † Foundation. Under
Favour they do not stand upon the same Founda-
tion; for tho' S. Basil mentions the Signing with
the Cross, and the Consecrating the Water of
Baptism, &c. yet we cannot say, he puts them
upon the Level with the Invocation: That is
made Part of the Eucharistical Form, as appears
by comparing this Passage with the parallel Quo-
tation from S. Cyril, and with his own Directions
in his Liturgy, which cannot be said of the other
Usages. Besides, it is the Form of Invocation this
Father speaks of, the ἐπίκλησεως ῥήματα: Now no

* Pag. 23. † No Necessity, pag. 42.

body insists upon these as necessary; if there be any Invocation, whether express or included, it is sufficient for the Performance of our Duty, and for supplying the Defect: This Father therefore might not look upon the Form of Invocation as more necessary than the Consecration of the Baptismal Water, and yet he might believe the Invocation itself as indispensable a Performance as Baptism,

But after all, our Author is mistaken in affirming, that *S. Basil is the only Father cited as an Evidence of a Tradition for the Necessity of such a Form of Invocation*: For tho' he is the only one that is produced as declaring it in express Terms to be a Tradition, yet there were many others urged for the Practice, and it is impossible this shou'd be convey'd down without Tradition: *Justin Martyr and Irenaeus, Origen and S. Cyril, Optatus and S. Basil, S. Gregory Nyssen and S. Chrysostom*, were all of them produced as Witnesses of this Apostolical Custom, the earliest and purest Ages of Christianity, the whole Interval between forty Years after the Death of the Apostle *S. John*, and the Decline of the Fourth Century. And is not this sufficient to answer our Author's Question, *Is the Sacrament invalid without this † Form?* For if there be no Sacrament without the Consecration, and if there be an *early and plain Tradition*, Antiquity, Universality, and Consent, that the Invocation of the Holy Ghost is an essential Part of the Consecration, then who can say, the Invocation is not necessary to the Validity of the Sacrament?

But, says he, * *the Consecration Prayer in the Common-Prayer Book contains the very Words which*

† Id. ibid.

* Id. ibid.

our Saviour made Use of. How does this appear? The Evangelists expressly inform us, that our Saviour eulogized or blessed the Elements, but where is this Blessing in the *English* Liturgy? The Words of Institution are indeed directed to be repeated, but the Scriptures plainly distinguish the latter from the former, and as plainly make the Blessing a Part of the Institution as the Words, *This is my Body, &c.* The Form of this Benediction is not express'd by the Writers of the Sacred History, and must therefore be learnt from the Practice of the ancient Church, and here we have full Evidence that it was made by Prayer. Thus the Reader may see how little Ground this Gentleman had for insinuating, * that the Author (of the Defence) doth not do fairly by the Church (of England) when he suggests that she doth not pray for a Blessing upon the Sacrament, since that learned Writer has offer'd such Reasons in Defence of his Suggestion, as the Answerer has not attempted to reply to.

Our Author produces † Cassander, as saying, it has been the Opinion of several great Men, that the Apostles used only the Lord's Prayer, and the Words which our Saviour pronounced; I suppose he means the Words of Institution, for our Saviour doubtless pronounced also an Invocation, since the Scriptures affirm he pronounced a Blessing, and the Practice of the Church shews that Blessing to be an Invocation: But what great Men does Cassander cite for this Opinion? Why *Honorius Augustodunensis* and *Duranti*, *Thomas Aquinas* and *Bessarion*, all of them Modern Writers, and of the *Roman* Communion, and whom he affirms to have deviated in this very Point not only from the Ancient Greek

* Id. p. 41.

† Id. p. 42.

Writers,

Writers, but also from their own Predecessors, the earlier Members of the *Latin Church*; and which is more, he declares it to be his Opinion, * that it is much safer to follow the united Consent of the Ancient Latin and Greek Fathers, and to practise the Invocation according to the harmonious Usage of ALL Churches. But, says the Answerer, † should this be a Mistake, yet there were many of the Fathers, who thought that the Bread and Wine became the Eucharist upon the bare Pronouncing, This is my Body, &c. and as an Instance of this he produces Tertullian saying || that the Bread which our Saviour took and distributed to his Disciples, he made his Body, by Saying, This is my Body; that is, the Figure of my Body. But is here any Exclusion of the Invocation, or any Ground for concluding that the bare Pronouncing of these Words, This is my Body, is all that is necessary to the Consecration? We acknowledge with Tertullian, that our Lord upon saying, This is my Body, did make the Bread his Body, or the Representation of his Body; but then we affirm with Scripture and the ancient Church, that he also Eulogized or Blessed the Bread, to derive an enlivening Principle upon it, and make it an energetical and spiritualizing Food to the Receivers: And this is so far from being denied by Tertullian, that in his first Book against Marcion he plainly acknowledges the Custom, and speaks of it as a known Usage at the Eucharistical Administration; ** *super alienum panem alii Deo Gratiarum actionibus fungitur*, are his Words, He

* Multo tutiorem existimo veterum Latinorum & Græcorum consensum, ut ex Ecclesiarum omnium consuetudine invocatio quoque adhibeatur. Cassand. Ep. 72. p. 1168. Oper. Paris, 1616. † No Necessity, p. 42. || *Advers. Marcion. lib. 4. c. 40.* ** Cap. 23.

performs the Office of Eucharistizing or calling down the *χδαις* or Blessing from one Divine Being upon the Bread, which is the Creature of another : He is here speaking against *Marcion*, who asserted two opposite Principles, and maintain'd that Christ was the Son of a different God from him who made the World; If this be true, says he, what a superlative Presumption must it be, to invoke the Father of Christ, for a Blessing upon the Bread, which can only belong to that Being which created the World? This plainly shews that *Tertullian* no ways differ'd from the Fathers before quoted, since he also testifies that it was the Practice of his own Time to *Eucharistize* or Bless the Elements; and indeed the Scope of his Reasoning in the Passage cited by our Author, does by no means oblige us to interpret it to his Sense; for he is there arguing against that Part of the Heresy, which affirm'd our Lord to have taken upon him the Appearance only of Flesh and not a real Body, in Proof of which he urges the Institution of the *Eucharist*, and confutes the contrary Opinion by the express Words of Christ, declaring the Bread to be the Representation of his Body, which he cou'd not have done, if he had not had a Body, because where there is no Body, there can be no Figure or Representation. Now what other Part of the Institution cou'd he with any Force have insisted upon in Pursuance of this Argument? To what Purpose shou'd he have told them, that the Descent of the Holy Ghost made the Elements the Spiritual Body of Christ, since they must have denied this in Consequence of their Assertion that our Lord had no Body? But when he opposed to them the Words of our Saviour himself, when he produced the express Declaration of our Lord that the Bread was his Body, then the Consequence

was

was plain that Christ himself testified that he had a real Body : *Tertullian's* Argument therefore does by no means shew, that the bare Pronouncing the Words *This is my Body*, is sufficient for the Consecration : It does indeed testify, that the Bread was in some Sense made the Body of Christ by them, which is denied by no body : The Repetition of those Words by a commission'd Person is an authoritative Deputation of the Element to represent the Body of our Lord ; the Oblation of the Bread thus set apart does certainly derive upon it a higher Degree of Sanctification, because then it is in a more solemn and immediate manner dedicated to God the Father ; and the Invocation of the Holy Spirit upon the Creature thus offer'd, is without doubt the highest and last Act of Consecration, as it communicates to it a Principle of Life and Immortality, makes it the Energetical Body of our Lord, and brings down, tho' not the Corporal, yet the Spiritual Presence upon it. That all those three are necessary Parts of the Consecration, appears from the Testimony and Practice of Antiquity : The Practice is sufficiently evident from the Liturgies, and since the Objector acknowledges the first, and I have proved the last from a numerous Crowd of primitive Writers, I need only observe, that *Irenaeus* attributes some Degree of Sanctification to the offering of the Elements, when he says, *offerimus autem ei, non quasi indigenti, sed gratias agentes Dominationi ejus & sanctificantes Creaturam*, * *We make our Oblations to him not as if he needed them, but as an Act of Homage and Acknowledgment, and for the Sanctification of the Creature.* And *S. Ambrose* plainly supposed the Bread and Wine to be, in some mea-

* Lib. 4. cap. 34.

sure, *spiritually* transmuted by the Oblation, when he said * *si offeras transfigurandum Corpus altaribus, if thou offereſt the Body (of Chriſt) to be changed on the Altars*; and yet as the learned Author of the *Unbloody Sacrifice* obſerves, † he calls it the Body before the Oblation, which ſhews it to have been in ſome meaſure conſecrated before. Thus the *Answerer* may ſee the Inſufficiency of the Argument he has deduced from *Tertullian's* Expreſſion, that *our Lord made the Bread his Body, by ſaying, This is my Body*; ſince that is equally acknowledged by Antiquity with the Neceſſity of the Invocation, and conſequently they are not inconfiſtent with one another. *S. Cyril* was in the right in affirming the Bread to be made the Body of Chriſt by the Invocation, *S. Irenæus* was in the right in declaring the Elements to be conſecrated by the Oblation, and *Tertullian* was in the right in aſſerting that Chriſt made the Bread his Body by the Words *This is my Body*; for, as I have before obſerved, the Conſecration is progreſſive, and every Act of it may give the Elements the ſacred Denomination, tho' they are all neceſſary to the Conſummation of the Solemnity, to the *Efficacy of the Sacrament, and the Performance of the Inſtitution*.

Monſieur Goar and the Schoolmen are next alledged for Proof, that the Conſecration is not performed by the invoking the Holy Ghoſt, or by any other * *Prayers*. But what is their Opinion againſt the viſible Determination of the Primitive Church, or their private Reasonings againſt the fulléſt Evidence of Antiquity? Has *Monſieur Goar* produced any unexceptionable Testimonies

* De Incar. Domin. Sacrament. cap. 4. † Unbloody Sacrifice, Part I. p. 236. || No Neceſſity, pag. 43.

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from the primitive Church, contradicting the Practice, or overthrowing the Relation of the Fathers that testify the Invocation? He says † indeed, that S. Chrysostom cou'd never think the Consecration of the Bread and Wine was made by the Prayer for the Descent of the Holy Ghost, who wholly attributes the Transmutation of the Elements to the Words of our Lord, *This is my Body*: But here he is mistaken in saying, that S. Chrysostom wholly attributes the Consecration, &c. to those Words; for he only says, that they do convert the Elements; and I have before shewn, that this Assertion is no ways inconsistent with the Necessity of the Invocation, for that the whole Consecration is essential to the Institution, tho' each Part of it conveys a sacred Quality, and does, in some degree, denominate the Elements the Body and Blood of our Lord. As for the *Greeks*, against whom he is there disputing, they have expressly declared the || contrary; and lastly, whereas he affirms ** that S. Basil added the Words *ὡς ποιῶν*, &c. and make this Bread the Body of thy Christ, to the Liturgical Consecration, he contradicts the express Evidence of that Father, who, according to our Author's own Translation, declares the Use of the Words of Invocation, when we consecrate the Bread of the Eucharist, to be a Practice founded upon Tradition, and therefore not innovated by him.

But says the Answerer, † suppose that the Church should be mistaken in thinking that the Recital of our Saviour's Words is all that is essential to the Form of Consecration, yet it doth not appear that this Addition, which you require, is necessary. His Reason is

† Goar's Eucholog. p. 140. || Ὁρθόδοξος Ὁμολογία, p. 167. ** Goar's Eucholog. p. 142. † No Necessity, p. 43. this;

this ; * *The learned Mr. Thorndike (tho' he was of Opinion, that the Force of the Consecration doth not depend upon the Recital of our Saviour's Words) upon his own Principles grants that the Lord's Prayer said over the Elements with an Intention to make the Eucharist, would effectually make them so. But will our Author justify Mr. Thorndike in this Sentiment? or will he put the Force of a Sacrament upon an Intentional Consecration? Is not this symbolizing with the Romish Communion, to reduce the supernatural Benefits of the Eucharist, the Reward of Heaven, and the Prospect of Eternity, to the precarious and uncertain Condition of the Priest's Intention? But if this shou'd be allowed; how wou'd our Author's Consequence follow? If the praying the Lord's Prayer over the Elements proposed, with an Intent to consecrate them, shou'd be thought sufficient for that Purpose, wou'd the praying it neither over the Elements, nor with such an Intent, produce the same Effect? And yet the Answerer has offer'd no Proof either of her using the Lord's-Prayer over the Elements, or if she had used it, of her intending to make the Bread and Wine the Eucharist by so doing. Indeed the learned Author of the Defence has given us Demonstration to the contrary: For he has observed † from the Rubrick that follows the Distribution of the Elements, that the Consecrating Form is wholly comprehended in the Words of Institution, without any preceding or following Prayer. Thus our Author wou'd impose an Intention upon her, which she has expressly disown'd, and wou'd make her design to consecrate the Eucharist by Prayer, when she has indisputably confined the Consecra-*

* No Necessity, p. 43. † Defence, p. 109.

tion to the Words of Institution: Nor 2dly, does she allow *the Lord's Prayer to be prayed at all over the Elements*; for that is not directed to be used till the Distribution is over, and the Elements are consumed; so that this Gentleman's Argument runs thus: If the Lord's Prayer be said over the Elements with an Intention to make them the Eucharist, the Consecration is sufficiently perform'd; therefore that Church which does not say the Lord's Prayer over them, nor has any Intention to make them the Eucharist by Prayer, has all the necessary Parts of Consecration: He makes the same Effect to follow from different Causes, and draws an Affirmative Conclusion from a Negative Proposition.

The *Answerer* proceeds to the Oblation. *The last thing, says he, * which as yet is demanded, is the Restoration of the Oblatory Prayer.* But why as yet? Is he really of Opinion, that the modern Age has deviated farther from the ancient Church, than is express'd in the Charge? or does he think them less Primitive than as yet they have been believed? Our Author might have forbore Insinuation, till he had proved the Insufficiency of the Evidence for the Points in Dispute. However, I believe, he is by this Time satisfied of the Extent of our Demands, and shall therefore return to his Objections: And first, he tells † us, *the Notion of a Sacrifice don't infer the Necessity of a Prayer of Oblation.* How does this appear? If the Practice of the Patriarchs, of the Jews and Heathens; if the Custom of the whole World be sufficient to give us a just Idea of the Nature of a Sacrifice, then we may infer the Necessity of offering it by Prayer; for this

* No Necessity, p. 43.

† Id. *ibid.*

nas been abundantly proved by the learned Author of the *Unbloody Sacrifice* || above; who for the Practice of the *Patriarchs* and *Jews* has produced *Gen.* xii. 8. xiii. 4. xxi. 33. xxvi. 25. *Joseph. Antiq.* L. I. c. 4. 1 *Sam.* vii. 9. 1 *Chron.* xxi. 26. 2 *Chron.* xxix. 26, 27, 28. 2 *Mac.* i. 23, 26, 30. *Ecclef.* i. 11--19. *Exod.* xxxii. 30. *Num.* xvi. 47. compared with *Wis.* viii. 21. *Outram de Sacrif.* p. 158. *Edit. Amst.* For that of the *Gentile World*, *Homer. Iliad.* A. 447. *Iliad.* B. 410. *Odys.* † *mox ab initio.* *Odys.* † 444. *Apollon. Rhod. Argonaut.* Δ *ver.* 1593. *Herodot.* L. I. c. 50. *de Persis*, L. II. c. 5. *de Egyptiacis*, L. IV. c. 60. *de Scythis*, and L. II. c. 51. *Euripid. in Phigen. in Aulid.* *ver.* 1578, and 1603. *Aristophanes in Pace.* *Virgil, Aeneid.* 4. *ver.* 510. *Georg.* 2. *ver.* 388. *Ovid Metamorph. Lib.* VII. *ver.* 593. *Lib.* XV. *ver.* 130. *Plin. Hist. Nat. L.* XXVIII. c. 2. *Juvenal. Sat.* VI. *ver.* 390. *Seneca in Thyests.* *Herodot.* L. IV. c. 60, 61. But, says our Author, 'tis plain our Saviour gave the Sacrament to his Disciples without making use of such a Prayer as * this. In answer to which I must observe, that the holy Scriptures expressly inform us, that our Lord blessed the Bread; that the learned Author of the *Defence* has proved from *Num.* vi. 24. that Blessing in the Scripture-Language means † praying for a Blessing; and that in the most ancient Liturgy in the World, the *Oblation* and *Invocation* are one continued Prayer; from whence we may very probably conclude, that the Prayer of *Oblation* is contain'd in the Word *ευλογίας* or *Blessing*, and consequently that our Saviour, when he gave the Sacrament to his Disciples, did make use of such a Prayer. But be that as it will, if our Author believes our Lord instituted the Eucharist for a Commemora-

|| Vol. II. p. 81. * No Necessity, p. 43. † Page 103.
tive

tive Sacrifice (as he acknowledges he * does) he must believe, there was no necessary Sacrificial Action omitted in the Institution; but that Prayer is not an inseparable Rite from Sacrifice, he will find it difficult to shew against the universal Practice of all Mankind: If this Custom was of an indifferent Nature, and had no necessary Relation to a Sacrificial Worship; if it was omitted by our Saviour, and uninjoin'd at the Institution, how came the ancient Church to be so unanimous in the Practice, and derive it down to Posterity without any Interruption? The Agreement of the whole World before our Saviour's Time, and the universal Continuance of the Custom among the Primitive Christians, is certainly a probable Reason that it is of Moral Obligation, and was practis'd by our Lord himself: And sure a little Modesty is sufficient to oblige us to submit our private and unsupported Conjectures to the consentient Practice of all Ages; a little Primitive Zeal and Christian Ardency will teach us to choose the sure Way, to secure to ourselves the Benefits of an Institution, and prefer a certain Performance of our Duty to a probable Omission and Neglect of it; for if it be probable, (and I have shewn it to be highly so) that the Sacrifice must necessarily be offer'd by Prayer, then it is probable that we neglect a necessary Duty by neglecting that Performance. But, says he, *Have we any early Tradition for † it?* To satisfy this Question, I shall refer him to *Justin Martyr's* first Apology, where we have an express Account of the Eucharistical Action being performed with Prayer; *when the Priest, says he, has finish'd the Prayers and the Eucha-*

* No Necessity, p. 43. † Id. ibid.

rist, the People say * Amen. This Dr. Grabe tells us exactly agrees with the Prayer in the *Apostolical Constitutions*, where there is an express Oblation of the sacred † Symbols. S. *Cyprian* plainly speaks of the Eucharistical Prayers, || when he says, *In sacrificiis precem cum pluribus facimus, We PRAY at our Sacrifices with the Assembly*: And both this Father and *Tertullian*, when they relate the Custom of mentioning the Names of the Deceas'd in the Eucharistical Oblation, as has before been shew'd, do beyond Contradiction testify the Practice of Offering the Christian Sacrifice by Prayer. For, how cou'd they mention their Names at the Oblation, as S. *Cyprian* speaks, offer for particular Persons, as *Tertullian* informs us, if there was no Prayer of Oblation? To recommend the Dead at the Eucharistical Sacrifice, is to pray for them in virtue of that Sacrifice, and to enumerate the Particulars of the Institution, is to offer the Sacrifice by Prayer: These Instances, together with the Harmonious Consent of all the Liturgies of the Ancients in prescribing an Oblatory Prayer at the Offering of the Eucharistical Sacrifice, are a sufficient Evidence for the Practice of the Primitive Church. But after all, if an Oblatory Prayer shou'd be granted an unnecessary Circumstance of the Eucharistical Celebration, the Force of the Objection wou'd not yet be removed: For the *Answerer* acknowledges the Doctrine of the Sacrifice, and must therefore believe where there is no Sacrifice, there the most solemn Part of the Christian Worship is wanting, and an Institution of

* Οὐ συντελέσαντες τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπιδρομήν λέγων, Ἀμήν. *Apol. i. p. 127. per Grabe.* † In loc. || Ep. 15. Ed. *Rigalt.*

Christ is laid aside. And has he given us any Satisfaction upon this Point, or attempted to prove that the Alterers of the Liturgy believed the Eucharist to be a Sacrifice, or design'd it shou'd be offer'd as such? On the contrary, Has not the Learned Author of the *Defence* * plainly shewn, that there is not one Prayer in the whole Communion-Service before the Distribution of the Elements, from which we can gather any thing in Favour of this Construction; and that those Expressions, which shew any Countenance this way, seem visibly limited to a different Sense? Add to this the Exclusion of the Prayer of Oblation in the first Liturgy from the Sacrificial Part of the Solemnity, and the Transposition of it to the *Post-Communion*, which can never be interpreted less than a Compliance with the Doctrine of the *Calvinists*, and a Disregard to that of the Sacrifice. Can we imagine they wou'd throw out every thing that spoke the Belief of a Sacrifice, with any other Design than to satisfy the Scruples of those who denied that Doctrine? And can we suffer ourselves to think, they wou'd so far impose upon the Minds of others, as to deceive them into an Opinion that their Objections were removed, when at the same time they design'd to retain the Substance of them? This is speaking harsher things of the second Reformers, than I am willing to believe: I cannot but think they struck out the Oblation, because they believed the Sacrifice an unnecessary Doctrine, and removed all Evidence of the Principle because they disown'd it.

The *Answerer*, before he concludes, thinks fit to descant upon the Inexpediency of a Revival; but

* *Defence*, pag. 113.

this being already answered by our proving the four Points in Controversy to be necessary, I shall only observe, that whereas he tells us, he can give us a *List of fourscore ancient lawful Customs, which few Churches now think fit to * practise*, he has sufficiently confuted this Objection himself, by declaring that *these things were all of them INDIFFERENT in their own Nature*, whereas the Practices insisted upon to be restored have been shewn to be of indispensable Obligation and unalterable by Man.

To conclude ; The Custom of *Praying for the Dead*, of *Petitioning for the Descent of the Holy Ghost upon the Elements*, and of *Offering the Consecrated Bread and mix'd Wine*, as the Representative Sacrifice of Christ's Death, come all of them recommended by *plain and early Tradition*, by the consentient Testimony of the Primitive Fathers, and the universal Practice of all the Ages of the Church. There is no Hint of their Indifference, no Period of their Commencement intimated in the Writings of the Ancients ; they are testified by earlier Evidence than the present Canon of Scripture, and are plainly co-eval with Christianity : They are inconsistent with *Purgatory* and *Transubstantiation*, as they suppose the Souls of the Departed to be in some Degree of *Happiness*, which is the very Reverse of a Purgatorial Torment ; that the Consecration is not finished till the *Prayer of Invocation* has been repeated, which in all the ancient Liturgies comes after the Words of Institution, by which the *Romanists* imagine the substantial Change to be made, and that the *Eucharistical Oblation* is of the Spiritual and Representative, not of the Real and Human Body of our Lord : They pre-

* No Necessity, pag. 44.

serve the Medium between *Popery* and *Calvinism*; strike at the Foundation of some of the most corrupt Practices of the *Romish* Communion, and overthrow the New Religion of the Anti-Episcopal Sect. And is not this sufficient to press a Revival of them? We separate from Christ and his Apostles, from the Communion of the Primitive Christians, from the Highest Ages of Devotion, and the most noble Examples of Holiness and Inspiration: We divide from Bishops, Confessors, and Martyrs, from those who lived nearest the Apostolical Age, and were best acquainted with the Christian Institutions: We neglect the securest Guide to Truth, change an unerring Rule of Practice for a precarious and private Direction, and disregard the best Assurances of Heaven: In a word, We undermine the Sacred and Inviolable Authority of the Holy Scriptures, when we depreciate the Evidence upon which they are received; we strike at the Eternal Dictates of infinite Wisdom, invalidate all the Benefits of Divine Revelation, and remove the Foundations of Christianity. If therefore we have any Regard to the Practice and Command of our Saviour, to the Unity of his Mystical Body, and the *Communion of Saints*; if we have any Concern for the Articles of our Faith, for the Divine Truths of the Gospel, for the Force of a Sacrament, and the Rewards of Eternity, we must *be instant in Season and out of Season*; we must vindicate the Testimony of the Fathers and the Practice of the Church, as the Evidence of Scripture and the best Interpretation of the Divine Oracles; we must press for a Conformity with the uninnovated Ages of Christianity, and search out *the old Paths, where is the good Way, and walk therein, that we may find Rest to our * Souls.*

* Jerem. vi. 16.

APPEN-

APPENDIX.

SINCE the writing of the foregoing Tract, a second Answer to the First Article of the *Defence* has been publish'd to the World, entitled, *No sufficient Reason for Restoring the Prayers and Directions of King Edw. v. the First Liturgy*, where the Learned Author has amass'd together a great Heap of Testimonies from the Ancient Fathers, to prove that *Scripture, and not Tradition, is prescribed by our Lord to his Disciples as the Rule they are to walk by*, and to weaken the Evidence produced for the four Points in Controversy. And because this Gentleman may be thought to have offer'd something New upon the Subject, and in so large a Performance to have added some Strength to the former Objections, I shall take a General View of his Argument, and examine the most material Proofs he has urged in Defence of his Assertion. And first he tells us, that *Scripture, and not Tradition, is prescribed by our Saviour to his Disciples, &c.* Here the Learned Opponent sets Scripture against Tradition, and makes the one exclusive of the other, whereas they are inseparable Conveyances, and are supposed in this Dispute to be agreeable to each other: Tradition is not urged in opposition

to Scripture, but in Proof of it; nor has the Objector attempted to shew, that there ever was or can be any Competition between an universal Primitive Tradition and the Divine Writings. But let us see how he proves Scripture exclusive of Tradition to be prescribed by our Saviour to his Disciples. He cites the Direction of the Prophet *Isaiah* † to search the Law, that of our Saviour || to search the Scriptures, and the Commendation of the *Beraan Jews* * for receiving the Word with all Readiness of Mind, and searching the Scriptures daily. Now, not to take Notice, that every one of these Texts relate only to the Scriptures of the Old Testament, here is not the least Intimation against Tradition. For cannot we refer to the Law, and declare that those, who speak not according (or contrary) to it, have no Light in them? Cannot we direct them to search the Scriptures, and commend such as receive the Word with Readiness, without being supposed to discard Tradition? The Learned Author of the *Defence* has refer'd him to Scripture for all the Branches of our Dispute; he has bid him search the Law, but then not according to the Interpretation of private Men, but the universal Practice of the Ancient Christians. But, says the Learned Objector, § S. Paul teaches that the Church is built upon the Apostles and Prophets, and especially upon our Blessed Lord and Saviour, as its chief Corner-Stone, and not the Apostles and Prophets, and our Lord himself upon the Church. And is this denied by those he opposes? Don't we build our Practice upon the Example of Christ and his Apostles, upon an Uniformity with

† Ch. viii. 20. xxxiv. 16. || S. John v. 39. * Acts
xvii. 11. § No sufficient Reason, pag. 3.

the earliest Ages of the Church, and upon that Tradition which is of APOSTOLICAL Conveyance? Those, who reject the Practice of Antiquity, and disregard the Evidence of the Primitive Writers, who lay aside Tradition, and receive no Interpretation but their own; these are the Men that remove the Church from its Foundation, that enervate the Declaration of the Apostle, * who affirms *the Church to be the Pillar and Support of Truth*, that fix it upon an imaginary Basis, and settle it upon the Unstable Bottom of their private Reasonings.

I shall pass over the Opinion of the Reformed Churches abroad, because the Author himself disowns their Reformation, and rejects their Communion; and as to the Sixth Article of the Church of England, I shall only observe that it allows *whatsoever may be proved by Scripture, tho' it be not read therein, may be required of any Man, that it should be believed as an Article of Faith*, which is full to our Purpose, because we prove all the Parts of our Controversy from Scripture interpreted by the ancient Church, and do therefore in the Words of the Article require those Gentlemen, who profess so much Obedience to the Church of England, that they believe what is thus proved from Scripture, to be (as their Church in this Article allows it to be) an Article of Faith, and necessary to Salvation: Otherwise they must reject their own Articles, and give up the Reformation. I shall proceed to mention the Fathers quoted by the Learned Objector upon this Occasion, when I have first advertis'd the Reader of his Misapplication of that Text of S. Paul, where † he denoun-

* 1 Tim. iii. 15.

† Gal. i. 8, 9.

ces a severe *Anathema* against either Angel or Man, that ventures to teach any other Doctrine than what our Lord himself and his Apostles had taught: For, if our Lord himself taught the Mixture of the Eucharistical Cup, &c. as has been proved, then our Author, by opposing the Mixture, opposes the Institution of Christ, and by teaching Wine to be the only necessary Matter of the Cup, teaches a different and contrary Doctrine to that of our Lord and his Apostles, and has consequently much more Occasion to consider the Apostolical Denunciation, as he comes nearer the Subject of S. Paul's Censure, than those who contend for a Conformity with the Institution, and durst not depend upon the Weakness of Humane Reasoning for the Interpretation of Scripture, when it opposes the consentient Testimony of the Primitive Writers, and contradicts the Practice of the earliest and most illuminated Ages; for notwithstanding this Gentlemen's Insinuation, that his Opponents *set up Tradition against * Scripture*, he has given no Proof that the Traditions insisted upon contradict the Divine Writings, or that they make any thing necessary, which the Scripture has not made so, as we shall see by and by.

S. Jerom †, Irenæus ||, Tertullian §, Clemens Alexandrinus ¶, Origen **, S. Cyprian ††, S. Athanasius |||, Optatus §§, Cyril ‡ of Jerusalem, S. Basil †, Epiphanius ¶¶, S. Ambrose †††, Vincentius Lirinensis ††, Gregory Nyssen :::, S. Augustin ***, S. Chrysostom §§§, S. Cyril ∞ of Alexandria, and Theo-

* No sufficient Reason, pag. 6. † Id. p. 6. || Id. ibid. § Id. pag. 7. ¶ Id. p. 8. ** Id. p. 9. †† Id. ibid. ||| Id. p. 11. §§ Id. p. 12. ‡ Id. ibid. † Id. p. 13. ¶¶ Id. pag. 14. ††† Id. ibid. †† Id. pag. 15. ::: Id. ibid. *** Id. pag. 17. §§§ Id. p. 19. ∞ Id. ibid.

doret o Bishop of Cyr, are all of them produced as teachingt he Sufficiency of Holy Scripture; which the Learned *Answerer* might have spared himself the Labour of proving, since no body denies it; but whereas, in summing up the Evidence, he says that they condemn those who hold the Scriptures not sufficient without the Help of Tradition, I shall examine the Citation upon which he grounds this Inference. The Passage is taken from *Irenæus*, and runs thus: *When they are confuted out of Scripture, they set themselves to accuse the Scripture, as if we had them not right, or as if they wanted Authority, or as differently expressed, and because Truth cannot be found out by their Help, except by such as are acquainted with Tradition.* The Father does not here argue against Tradition, but only against that which the Hereticks called so, a false Pretence to Tradition, which made them accuse the Scripture; a Tradition, which *Irenæus* a few Lines after calls a mere Fiction; I say, the Father does not find fault with Tradition in general, but only the false pretended Traditions of the Hereticks, as appears from his declaring afterwards, that the very same Hereticks rejected Apostolical Tradition: For, says † he, when we urge against the Adversaries of Tradition, such an one as is derived from the Apostles, and has been preserved by a successive Presbyterate in the Churches, they answer they are wiser, not only than the Presbyterate, but also than the Apostles, and have found out the real Truth. Now, that by the Adversaries of Tradition this Father means the very

o Id. ibid. † Cum autem ad eam iterum traditionem, quæ est ab Apostolis, quæ per Successiones Presbyterorum in Ecclesiis custoditur, provocamus eos qui adversantur traditioni, dicent se non solum Presbyteris, sed etiam Apostolis existentes sapientiores, sinceram invenisse veritatem. *Lib. iii. cap. 2.*

same Hereticks he spoke of in the former Passage, is evident from the following || Words: *From hence, says he, that is from what has been said, it appears that they (the Hereticks) neither acknowledge Scripture nor Tradition.* This also plainly shews, that by *Apostolical Tradition* he does not mean the Divine Writings, because he plainly distinguishes it from Scripture. Now, if *Irenaeus* plainly distinguishes *Apostolical Tradition* from Scripture, and if he as plainly testifies that the Hereticks rejected this Tradition, then it follows, that he accused them only of a Tradition peculiar to themselves, (because he cou'd not charge them with holding an Ecclesiastical Tradition, which himself affirms they rejected) and consequently that the Passage urged by the Learned Objector is no ways prejudicial to the Doctrine of Primitive Tradition. But if this be not sufficient, the Martyr has in other places fully express'd his Sentiments of the Use and Necessity of Tradition. Thus in the Beginning of the following Chapter he tells us, † that *the Tradition of the Apostles manifested throughout the World lies open to the View of all such as are desirous of the Truth, and may be proved by a Succession of Bishops from the Apostolical Age; and that he means Tradition as distinguish'd from Scripture, is evident from the Words, qui nihil tale docuerunt, who taught no such thing; where he plainly intimates that this Tradition was the Doctrine of the Apo-*

|| Evenit itaque neque Scripturis jam neque traditioni consentire eos. *Ibid.*

† Traditionem itaque Apostolorum in toto Mundo manifestatam in Ecclesia adest perspicere omnibus qui vera velint audire, & habemus annumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis, & Successores eorum usque ad nos qui nihil tale docuerunt. *Lib. iii. cap. 3.*

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files, handed down by the succeeding Bishops from one to another to his own Time. So again in the fourth Chapter of the same * Book: *What if there shou'd arise a Dispute concerning any Matter of Question, ought we not to recurr to the most ancient Churches, in which the Apostles were conversant, and inform ourselves of the Truth of the Debate? And what if the Apostles had left us no Scripture, ought we not to follow the Order of Tradition, which they delivered to those to whom they committed the Care of the Churches? This we find is the only Rule of many barbarous People, that believe in Christ, who without the Assistance of Letters or Ink have Salvation written in their Hearts by the Spirit, and diligently preserve the ancient Tradition: And lest any one shou'd think the Holy Scriptures to be understood by Tradition, he adds, † Since we have shewn the State of Apostolical Tradition, committed to the Church, and preserved among us, let us return to our Proof from the Scriptures. And thus much for Irenæus.*

S. Jerom, who is the first Father quoted by the Learned Objector against Tradition, is exprefs for it, and was cited for that Purpose by the Learned

* Quid enim & si qua de aliqua modica quæstione disceptatio esset, nonne oporteret in antiquissimas recurrere Ecclesias, in quibus Apostoli conversati sunt, & ab eis de præsentî quæstione sumere quod certum & re liquidum est? Quid autem si neque Apostoli quidem Scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt iis quibus mittebant Ecclesias? Cui ordinationi assentiunt multæ Gentes barbarorum, eorum qui in Christum credunt, sine charactere vel atramento scriptum habentes per spiritum in cordibus suis salutem, & veterem traditionem diligenter custodientes. *Ibid. cap. 4.*

† Traditione igitur, quæ est ab Apostolis, sic se habente in Ecclesia, & permanente apud nos, revertamur ad eam quæ est ex Scripturis ostensionem. *Ibid. cap. v.*

Author

Author of the *Defence*, tho' this Gentleman takes no notice of it. His Words are these: || *Tho' Scripture-Authority could not be pleaded, the Consent of all Christendom would pass for an Equivalent to a Command; for a great many things are no less observed in the Church upon the Foot of Tradition, than if they were enjoin'd by an express Law.*

Tertullian comes next in the Objector's Collection; and tho' he adores the Fulness of the *Scripture* (as who does not?) yet he gives his Vote for Tradition, and speaks of it in the strongest and most unexceptionable Terms. *Let us enquire*, says † he, *whether no Tradition but what is written ought to be received? Indeed we shou'd reject it, if we were incapable of producing any Instance of other Practices, which without any Scripture-Record we vindicate merely upon the Authority of Tradition, and the Patronage of Custom.* So * again, *If I can no where find a Law, it follows that this Custom is founded upon Tradition, and must be reasonably interpreted to have some time had the Authority of an Apostle.* And in another Place, writing against the Hereticks, he says, that they are not to be argued with from Scripture; for that the Conferring of different Passages

|| *Etiam si Scripturæ autoritas non subesset, totius orbis in hac parte consensus instar præcepti obtineret. Nam & multa quæ per Traditionem in Ecclesia observantur, auctoritatem sibi scriptæ legis usurpaverunt. Hieron. adv. Luciferian. & Defence, p. 87.*

† *Ergo quæramus, an & traditio nisi scripta non debeat recipi? Plane negabimus recipiendam, si nulla exempla præjudicent aliarum observationum, quas sine ullius Scripturæ Instrumento, solius traditionis titulo, & exinde consuetudinis patrocinio vindicamus. Tertull. De Coron. cap. iii.*

* *Si legem nusquam reperio, sequitur ut traditio consuetudini morem hunc dederit, habiturum quandoque Apostoli auctoritatem ex interpretatione rationis. Ib. c. iv.*

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in the Holy Writings will not further their Conviction, but * leave the Argument equal on both sides; but what † the Apostles preach'd, that is, what Christ revealed to them, ought to be no otherwise proved, than by those very Churches, which the Apostles founded, teaching them both by WORD OF MOUTH and afterwards by Epistle. And if this be the Case, says he, it is plain that every Doctrine, that agrees with those Apostolical Churches the Fountain and Original Source of the Faith, must be acknowledged to be true, as it preserves to us without any Doubt the Tradition of the Church from the Apostles, of the Apostles from Christ, of Christ from God.

Clemens Alexandrinus speaks plainly of Tradition, when he says, || Those who preserved the Tradition of this good Doctrine, receiving it immediately from the Holy Apostles, Peter, James, John and Paul, Father from Son, came even to us by the Will of Providence, to sow those Seeds of ancient and Apostolical

* Ita evaderet conlatio scripturarum, ut utramque partem parem sisteret. *De Præscript. Hæret. cap. xix.*

† Quid autem prædicaverint, id est, quid illis Christus revelaverit, & hîc præscribam non aliter probari debere, nisi per easdem Ecclesias, quas ipsi Apostoli condiderunt, ipsi eis prædicando, tam viva, quod aiunt, voce, quam per Epistolas postea. Si hæc ita sunt, constat proinde omnem Doctrinam, quæ cum illis Ecclesiis Apostolicis matricibus & originalibus fidei conspiret, veritati deputandam; sine dubio tenentem quod Ecclesiæ ab Apostolis, Apostoli à Christo, Christus à Deo accepit. *Ibid. cap. xxi.*

|| 'Αλλ' οἱ μὲν τὴν ἀληθῆν τὴν μακαρίας σάζοντες διδασκαλίας ἐδίδουσι, δι' οὗς καὶ Πέτρος τε καὶ Ἰακώβος, Ἰωάννης τε καὶ Πάυλος, καὶ ἄγίων Ἀποστόλων, παῖς ἐστὶν Πατρὸς ἐκδεχόμενος — ἦγον δὴ σὺν Θεῷ καὶ εἰς ἡμᾶς τὰ προγονικά ἐκείνα καὶ Ἀποστολικά κατὰ θεοῦ λόγους ἀνέμαρτα. *Stromat. Lib. 1. pag. 118. Ed. Sylburg.*

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Conveyance. So again, § There were some UNWRITTEN TRADITIONS among the Jews. And in another Place, ∞ As the Doctrine of all the Apostles was one and the same, so was their TRADITION.

Gregory Nazianzen and S. Basil, by the Testimony of † Ruffinus, durst not interpret Scripture but agreeably to the Rule and uniform Consent of the Ages before them.

Origen has told us, that that Truth is only to be believed, * which in nothing swerveth from Ecclesiastical TRADITION; and again, || The Church received a TRADITION from the Apostles to minister Baptism also to Infants.

S. Basil, in his Treatise De Spiritu sancto, has these Words: ‡ As to the Objection against the Doxology, that the Words with the Spirit are not found in the Scriptures, I answer, That if we receive nothing else unwritten, then also let this be rejected; but

§ Ἡν γάρ τινα ἀγέφως ᾠδαδιδόμμεν αὐτίκα τοῖς Ἑβραίοις. Ibid. L. v. p. 246.

∞ Μία γὰρ ἡ πάντων γέγονε καὶ Ἀποστόλων ἀποστολικὴ διδασκαλία, ἕως ἃ καὶ ἡ παράδοσις. Ibid. L. vii. p. 325.

† Ruffin. Hist. Lib. xi. c. 9.

* Origen. in Proem. l. 1. de prin. Illa sola credenda est veritas, quæ in nullo ab Ecclesiastica discordat traditione.

|| Id. in 12. Levit. hom. 8. § in cap. 6. Epist. ad Rom. Secundum Ecclesiæ observantiam etiam parvulis baptismum dari.

‡ Πεὶς γε μὴν τὸ ἀμαρτυρεῖν καὶ ἀγεφον εἶναι, σὺν τῷ πνεύματι, δοξολογίαν, ἡμεῖς λέγομεν. ὅτι εἰ μὴ μὴ δὲν ἔτερον ἀγεφον, μὴδὲ τὸτο ᾠδαδεχθήτω. εἰ δὲ τὰ πλεῖστα καὶ μουσικῶν ἀγέφως ἡμῖν ἐμπολιεύει, καὶ πολλῶν ἑτέρων καὶ τὸτο καλεσθῶμεθα. Ἀποστολικὸν δὲ οἶμαι, καὶ τὸ ταῖς ἀγέφαις ᾠδαδόσεσι ᾠδαμεν. ἐπαινῶ γάρ, φησιν, ὑμᾶς, ὅτι πάντα με μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν τὰς ᾠδαδόσεις κατέχετε. Καὶ τὸ, κρατῆθε τὰς ᾠδαδόσεις αἷς παρελάβετε, εἴτε διὰ λόγου, εἴτε δι' ἐπιβολῆς, ὅν μάλιστα μία ὅτι καὶ ἡ παρῶσα αὐτή. Basil. de spirit. sanct. cap. 29. pag. 217. Vol. 2. Ed. Par.

if we observe many other unwritten Practices, then let us receive this among the rest: I look upon it as Apostolical, to adhere firmly even to unwritten Traditions: For, says † he, I commend you, Brethren, that ye remember me in all things, and keep the Traditions as I delivered them unto you. And again, * Hold the Traditions, which ye have received, whether by Word or Epistle, of which (Traditions) this is certainly one. And again, || Of the Doctrines that have been preserved and preached in the Church, some we have in Writing, and others we have received from Apostolical Tradition derived down to us, privately or without a publick Writing; and both these are of equal Force and Persuasion to Godliness; and are gainsaid by no body. And a little after he says, § If we once attempt to set aside unwritten Customs as Matters of no Importance, we shall unawares endanger the Gospel, or rather bring it to a Naked Name.

Epiphanius says, ‡ The Bounds of our Religion are fixed, which are the Foundation and Superstructure of our Faith, the Traditions of the Apostles, the Holy Scriptures, and the Successions of Doctrine. And a-

† 1 Cor. xi. 2. * 2 Theff. 2. 15.

|| Τῶν ἐν τῇ Ἐκκλησίᾳ πεφυλαγμένων δογμάτων ἢ κηρυγμάτων, τὰ μὲν ἐκ τῆς ἑγγραφῆς διδασκαλίας ἔχοντα, τὰ δὲ ἐκ τῆς ἡμῶν Ἀποστόλων παράδοσις διαδοθέντα ἡμῖν ἐν μυστηρίῳ παρεδεδόμενα, ἀπὲρ ἀμφοτέρω τῷ αὐτῷ ἰσχυρὸν ἔχει πρὸς τὴν εὐσέβειαν, καὶ τέτοις ἔδει ἀντερεῖ. Ibid. cap. 27. par. 210.

§ Εἰ γὰρ ἐπιχειρήσαιμεν τὰ ἀγεγραφα ἢ ἰθὺν ὡς ἐ μὴ γὰρ ἔχοντα τινὶ δυνάμει παραλείπειν, λαδοίμεν αὐτὰ εἰς αὐτὰ τὰ καίρια ζημιῶντες τὸ εὐαγγέλιον, μᾶλλον δὲ εἰς ὄνομα ψιλὸν πεύσσαντες τὸ κήρυγμα. Ibid.

‡ Καὶ οὗτοι γὰρ ἐτίθηκται ἡμῖν, καὶ δεμέλιοι, καὶ οἰκοδομὴ τῆς πίστεως, καὶ Ἀποστόλων παράδοσις, καὶ γεγραμὰ ἄγία, καὶ διαδοχὰ διδασκαλίας. Har. 55.

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again,† We must use Tradition; for we cannot learn all things from the Holy Scripture, and therefore the Apostles delivered some things by Writing, and others by Tradition. And in another Place: * Solomon says, Hear, my Son, the Words of thy Father, and despise not the Law of thy Mother, shewing by this that the Father, which is God, and the only Begotten and the Holy Spirit taught both by written and UNWRITTEN Directions.

Vincentius Livinensis, in the very Passage quoted by the Learned Objector, makes Tradition NECESSARY to distinguish Catholicism from Heresy: For, says he, || If I or any one else would continue perfect and uncorrupted in the Faith, we must arm our Profession with the Authority of the Divine Law, and the Tradition of the Catholick Church. By which he plainly intimates that he that rejects Tradition cannot continue uncorrupted in the Faith, and consequently that Tradition is necessary to the just Interpretation of the Divine Law, which is the Point contended for. And indeed he fully explains his Mind to this Sense in the following Chapter. § It may perhaps, says he, be asked,

† Δεῖ δὲ καὶ παραδοῦσαι κεχρημένους. Οὐ γὰρ πάντα ἐκ τῆς θείας γραφῆς δύναται λαμβάνεσθαι. Διδὸν τὰ μὲν ἐν γραφαῖς, τὰ δὲ ἐν παραδόσει παρέδωκαν οἱ ἅγιοι Ἀπόστολοι. Id. Har. 68.

* Ὡς τὰ ῥητὰ τοῦ Σολομῶντος εἰρημμένα. ἀκούε, υἱέ, λόγους πατρὸς σου, καὶ μὴ ἀπόση θεσμῶν μητρὸς σου. Δείξας ὅτι ἐν γραφῇ καὶ ἐν παραδόσει ἐδίδασκεν ὁ Πατήρ, τετέστιν ὁ Θεός, ὁ μονοθεύς, καὶ τὸ ἅγιον Πνεῦμα. Har. 75.

|| Sive ego, sive quis alius vellet — in fide sana sanus atque integer permanere, duplici modo munire fidem suam, Domino adjuvante, deberet. Primo scilicet, divinæ legis auctoritate: Tum deinde Ecclesiæ Catholicæ Traditione, Vin. Livinen. Common. cap. 1.

§ Hic forsitan requirat aliquis; Cum sit perfectus Scrip-

Why, since the Scripture is a perfect Rule, we require the additional Authority of Ecclesiastical Knowledge? The Reason is, because the Holy Scripture, in regard of its great Sublimity, is not understood in the same Sense by every body, but is differently interpreted by different Persons, so that it may almost seem to patronize opposite and contrary Sentences, and to prescribe as many Religions as there are Men. — And therefore it is very NECESSARY, by reason of so many Labyrinths and Varieties of Error, that the Prophetical and Apostolical Writings be interpreted by the Rule of Ecclesiastical and Catholick Direction.

Gregory Nyssen has these Words, * Nor let any one say, that we take for granted what wants to be proved: For it is a sufficient Demonstration of the Truth of what we say, that we have a Tradition derived from our Ancestors to us, as a kind of Inheritance transmitted from the Apostles by the Saints that were their Successors. And again, † Since therefore the CHURCH

turarum Canon — quid opus est, ut ei Ecclesiastica intelligentiæ jungatur autoritas? Quia videlicet Scripturam Sacram pro ipsa sua altitudine non uno eodemque sensu universi accipiunt: Sed ejusdem eloquia aliter atque aliter alius atque alius interpretatur: Ut penè quot homines sunt, tot illic sententiæ erui posse videantur. — Atque idcirco multum necesse est, propter tantos tam varii erroris antrastus, ut Prophetica & Apostolica Interpretationis linea secundum Ecclesiastici & Catholici sensus normam dirigatur. Id. ibid. cap. 11.

* Καὶ μοι μηδεὶς ὑποκρίνεται καὶ τὸ παρ' ἡμῶν διόμορον γράβιον διὰ καλῶς καὶ κεραιῶν κυρωθῆναι. Ἀρκεῖ γὰρ οἱ ἐκ τῶν ἑξῆς τῶ ἡμετέρου λόγου τὸ ἔχειν παλαιοὺς ὑποκαταστήσαντες ἡμᾶς τὴν ἀποδοσιν, οἱ τινὰ κληρὸν δι' ἀκολουθίας ἐκ τῶν ἀποστόλων διὰ τῶν ἐκείνων ἀγίων διατεταγμένων. Greg. Nyss. contr. Eunom. Orat. vii. Tom. 2. Ed. Par.

† Τῆς πόινω Ἑκκλησίας καὶ τὴν θείαν διδασκαλίαν ἀληθῶς δεδόντες καὶ μονοφυῆ πιστεύοντες, τὴν ἡμετέραν διδασκαλίαν βδελυσσομένην, καὶ διὰ τὸ τοιοῦτον ἡμᾶς

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according to Divine Doctrine believes the only Begotten to be God, and rejects Polytheism, and therefore does not admitt a Difference of Natures, lest the Deisy should be thought capable of number by a Difference of Essences.

S. Austin is expresse for Tradition, when he says, * that the two Sacraments are believed necessary to Salvation upon the Evidence of Tradition. And in another Place, speaking of the Validity of Heretical Baptisms, † the Apostles commanded nothing hereof, yet the Custom, which was argued against S. Cyprian, is to be believed to proceed from their TRADITION, even as many other things are, which are held by the whole Church, and are therefore well believed to have been commanded by the Apostles, although they be not written.

S. Chrysostom testifies, that † the Apostles did not deliver all things by Writing, but many things without; and the sp. says he, are as worthy of Credit as the other.

πῶς διαπορεύει ὁ ἀποστόλος, ὡς ἀνὰ τὴν παράδοσιν
ἢ ὡς ἀνὰ τὴν ἀποστολικήν διδασκαλίαν. Id. ibid.

* Unde nisi ex antiqua, ut existimo, & Apostolica traditione, qua Ecclesie Christi insitum tenent, præter baptismum & participationem mensæ Dominicæ, non solum ad regnum Dei, sed nec ad salutem & vitam æternam posse quemquam hominum pervenire? De peccat. merit. & remiss. lib. i. cap. 24.

† Apostoli autem nihil quidem exinde præceperunt: Sed consuetudo illa quæ opponebatur Cypriano, ab eorum traditione exordium sumisse credenda est, sicut sunt multa quæ universa tenet Ecclesia, & ob hoc ab Apostolis præcepta bene creduntur, quamquam scripta non reperiantur. De Baptism. conv. Donatist. Lib. v. cap. 23. Edit. Benedict.

|| Οὐ πάντα δὲ ἐπιστολῆς παρεδόθη, ἀλλὰ πολλὰ καὶ ἀνεκφώνως ὁμοίως ὁ καθένας καὶ τὰ ταῦτα εἶναι ἀξιοπίστα. Ὡς καὶ ἡ παράδοσις τῆς ἐκκλησίας ἀξιοπίστον ἡγώμεθα. Παράδοσις ἐστὶν, μηδὲν πλέον ζητεῖ. In Ep. ad Thessalon. ii. cap. 3. b. 4.

There-

Therefore we think the Tradition of the Church also to be worthy of Credit. It is a Tradition, enquire no more.

Thus (to follow our * Author's Method) the Reader may see, that we are invited to study the Holy Scriptures according to *Ecclesiastical and Catholick Tradition*, that those are condemn'd who set up Traditions of their own, contrary to the Doctrine of the Church, and pretend to be wiser than the Presbyterate or Succession of Primitive Bishops; that in Matters of Dispute we are to recurr to the Apostolical Churches, or Records of the Primitive Writers; that the Consent of Christendom is equivalent to a Scripture-Command; that among the different Interpretations of Private Men the Scriptures must necessarily suffer either some Addition, or Diminution, which may be prevented by adhering closely to the Rule of universal Tradition in the Construction of the Divine Writings; that, tho' it be great Pride to set up (private) Traditions against Scripture; yet Primitive and Catholick Evidence is a sufficient Ground for Practice, because the Apostles deliver'd some of their Doctrines in Writing, others by Tradition; that the Gospel suffers by a Contempt of Tradition, and that to reject unwritten Customs, is to reduce the Scriptures themselves to a Naked Name; in a word, that we cannot faithfully adhere to Scripture, nor consequently obtain the Promise of Life and Salvation, which is annexed to such a faithful Adherence, unless we interpret it according to the Sense of the universal Church, and the Rule of Ecclesiastical Tradition.

The Learned Objector proceeds to examine the particular Instances in which the Learned Author

* No sufficient Reason, pag. 20.

of the *Defence* had observed, that we ourselves were forced to fly to Tradition: But this being fully answered in a learned Treatise now in the Press, which is written upon the Subject of Tradition, and has sufficiently establish'd the Necessity of it, to the perfect Knowledge of Religion; I shall only observe, that, whereas this Gentleman endeavours to prove the Divine Authority of Scripture from the Testimony that one Part gives of another, from the New Testament's bearing Witness of the Old, and from the Miracles wherewith they declare themselves attested, he begs the Question in Dispute. For, how can one Part evidence for the other, till its own Authority is establish'd? and how shall that be establish'd but by Primitive Testimony? And how can the New Testament be a sufficient Witness of the Divine Authority of the Old, till itself is proved to be Divine, which can be no otherwise effected than by the Evidence of the Church?

I come now to the Objections to the Evidence produced for the Mixture: And here the Learned Objector tells us, *† that this Usage was not so universal as it is pretended to be.* But how does he prove this? Why he says, ** during the first three hundred Years, there are only four Witnesses produced for it; one in Palestine, one in France, another in Egypt, and another in Carthage.* And is not this sufficient? To produce a Testimony from every Part of the then known World, from *Asia, Europe and Africa*, every one of them declaring the mix'd Cup to be the Institution of Christ, is certainly such a Proof of this Practice, as cannot be shewn for the present Canon of Scripture. But,

† Id. pag. 38.

* Id. ibid.

says he, † *The Silence (of other Churches) in the Case is no more an Argument for their Reception of it, than it is for Transubstantiation, that it was the known Doctrine of the Church, because there were no Disputes about it in the Primitive Times.* Under Favour the Cases are by no means parallel; for Transubstantiation is directly contrary to the Light of Reason, is destructive of a Divine Attribute, and the plain Reverse of the Doctrine of the Ancient Church; neither of which can be said of the Mixture.

But, says the Learned Objector, * *S. Cyprian acknowledges all Bishops of his Days did not hold this Tradition.* And what then? Does not he plainly declare it to be owing to their Ignorance? and affirm their Neglect of it to be criminal? Now a Tradition cannot be said to be less Universal, because it is disregarded by a few ignorant Persons, who are charged with Error upon that very Account. What then wou'd our Author draw from this Instance? Has he nothing against the Mixture, but a Practice that was branded with the Name of Ignorance and Simplicity? Either he wou'd derive this ignorant Practice from the Institution, or he wou'd not: If he wou'd, then our Saviour did not institute Wine, for it is the Disuse of the Wine *S. Cyprian* speaks of. If he wou'd not, then this Tradition must have been once Universal, because he must then own, there was a Time, when this ignorant Practice was not in use, and consequently when there was no Infringement upon this Tradition. But the *Answerer* replies, || that the Objection, *that they used Water only in the Sacrament, does not affect his Cause, who*

† *Id. pag. 39.** *Id. ibid.*|| *Id. pag. 41.*

does not pretend to justify their Conduct, but only to shew in Fact what their Practice was. If he designs any thing by this Argument, it is to shew, that the Tradition for the Mixture was not universal; and that is wholly destroyed by this Objection: For S. Cyprian does not say that his Predecessors omitted the Water, but the Wine; so that if the Tradition be interrupted, it is only in that Part of the Cup, which is acknowledged by both sides. The Water, which is the Point in Dispute, is own'd by the Martyr to have been practis'd even by those, whom he accuses for ignorantly refusing the Wine: In a word, the *Answerer* acknowledges this Practice to be indefensible and contrary to the Doctrine of the Catholick Church, and must therefore retract his Argument, and confess the Instance to be no ways prejudicial to the Tradition contended for; because a manifest Error can be no Argument against the Universality of a Primitive Doctrine, nor can an Uncatholick Practice be a Proof of any Interruption in a Catholick Tradition.

Origen is next produced † as declaring himself openly against any Necessity of a Mixture. The whole Passage, upon which his Evidence is founded, is this: * But behold also my Saviour going up to the Passover into a large Upper-Room furnished, and feasting with his Disciples, and giving them a Cup, of

† Id. ibid. * Ἰδε δὲ μοι καὶ τὸ Σάββαρον πρὸς τὸ πᾶ-
ρα ἀναβαίνοντα εἰς ἀνάγαιον μέγα ἐστραμμένον, καὶ ἑορτά-
ζοντα μετὰ τῶν μαθητῶν, καὶ δίδοντα αὐτοῖς τὸ ποτήριον,
καὶ ἔχοντα ἑαυτὸν εἰς τὸ ἐκέρχασθαι. Ὁ Ἰησοῦς γὰρ εὐφρα-
ίων τῶν μαθητῶν ἀκράτω εὐφραίνει, καὶ λέγει αὐτοῖς, λά-
βετε, πίετε — ὅρας τὴν ἐπαγγελίαν τὸ ποτήριον καὶ καὶνῆς
διαθήκης ἔσθι; ὅρας τὰς κολλάσεις ποτήριον οἶνου ἀκράτου;
Hom. xii. in Jerem. xiii. 12.

which it is written, not that he mixed it. For Jesus feasting his Disciples, entertains them with unmixed Wine, and says unto them, Take, Drink, &c. Seest thou that the Cup of the New Testament signifies a Promise? Seest thou that a Cup of unmixed Wine signifies a Punishment? Now, that this Passage is corrupted, I shall endeavour to shew from its Opposition to the general Voice of the Primitive Church, from its Contradiction to S. Jerome's Version, and from its Inconsistency with the Context. And first, it must be observed that *Origen* speaks of this supposed No-Mixture as a written Tradition: *Παράδοξις γινώσκου* are his Words, but it can hardly be imagined, that *Justin Martyr*, *Irenaeus* and *Clement Alexandrinus*, every one of them ancients than this Father; I say, it can't be imagined that they shou'd have been ignorant of this Tradition, and yet they all, as has been proved, give in express contrary Evidence. S. *Cyprian* also, who comes behind *Origen* but 24 Years, declares himself a Stranger to this Tradition. And the same may be said of the Council of *Carthage*, of *Trullo*, and of all the succeeding Ages of the Church: Nay, the School-men themselves, those Patrons of the 2d Reformation, and Pillars of Protestant Superstructure, here undermine their own Building, and appear as Counter-Evidence to the supposed *Origenian* Tradition.

But 2dly, the Greek Citation is directly contrary to the ancient Version of S. *Jerome*: For, whereas the *Greek* says, our Saviour did not mix the Cup, the *Latin* says he did, *de quo in Evangelio scriptum est, quod miscuerit eum*. Nor is it any Objection, that *Origen* afterwards calls it *ἀνεκτό* for that he did not design to exclude the Water by that Term, may be gathered from his own Interpretation of the same Expression in the *Psalms*

quoted

quoted in this very Homily a few Lines before, where he expressly tells us, that the Ποτήριον ἀκρατοῦ was mixed; besides that an ignorant Transcriber might easily mistake ω for α, and in consequence of that might substitute ἀκρατῶ for ἐυκρατῶ, and it being St. Jerome's Business not to correct the Text, but keep close to the Original, he translated it *meracum*, and that perhaps without any Design that it shou'd signify an unmixed Cup, any more than he design'd to exclude the Mixture by translating the Ποτήριον αἶνε ἀκρατῶ *Calix Vini MERTI*, tho' agreeably to the Original he says that very Cup was *vina ex parte aliqua temperata*.

But 3^{dly}, the Passage, as it now stands in *Huetius*, is inconsistent with the Context. For *Origen* is here explaining that Text of *Jeremiah*, *Every Bottle shall be filled with Wine*, which he tells us is not to be taken in a Literal Sense, but may be interpreted by enquiring into the οἶνον διαφοῶν, the *Differences of Wines*. In pursuance of this, he endeavours to shew the different Mystery and Signification of different Wine from some Instances of Holy Scripture. Thus he produces the Cup of pure Wine in *Jeremiah* for the Cup of Torment, the mix'd Cup in the *Psalms* for the Cup of Correction, and the mix'd Wine in the *Proverbs*, and that at the Institution of the Eucharist, for the Cup of Benediction: "If thou would'st see, says he, † the Cup of Blessing, which the Just drink, it may suffice to observe that Saying of Wisdom: *Drink ye the Wine which I have mixed for you*": Then follows immediately, *But behold also my Sa-*

† Εἰ δέ τις καὶ ποτήριον εὐλογίας ἰδῶν ὃ πίνουσιν οἱ δικαιοὶ, ἥρκει μὲν ἐν καὶ τὸ τῆς σοφίας, ἐφ' ᾧ ἔλεγε· πίνετε οἶνον ὃν ἐμίξεσα ὑμῖν. *Id. ibid.*

viour going up to the Passover, that is, But take also another instance from our Lord's Practice, &c. as I have cited it before. Now, if this ancient Writer speaks of the same Cup in both these Passages, as it is evident he does; if he makes them both relate to the Cup of Benediction, it is plain their Ingredients were the same. But he declares the first to be mixed, therefore the other must be mixed also. Nor let it be said, that *καὶ ἐκπορεύω* sometimes signifies to pour out, exclusive of a Mixture, and therefore the Text in the *Proverbs* may signify no more than *the Wine which I have poured out for you*; for the Objector himself acknowledges that *Origen*, in the Passage before us, uses that Term to express a Mixture; and it is worth observing that tho' he speaks of this Text three times in the same Page, he never uses any other Word but *καὶ ἐκπορεύω* and *κίβηται* nay, when he plainly opposes it to the Wine of *Sodom*, as he makes that to relate to the evil Man, and the other to the good; when one wou'd think the Contrariety of the Signification wou'd have obliged him to have forbore an equivocal Term, and to have shewn that there was no Difference in the Wine, if there had been none, as the *Answerer* conceives; yet even here he speaks the same Language, and tells * us, that *there is a Wine of Sodom, and a Wine which Wisdom has MIXED*; and which is still more, in the Words immediately preceding this Quotation from the *Proverbs*, he himself interprets the *κίβηται* of the *Psalmist* to signify not pure but diluted Wine, and then proceeds to the Cup of Blessing, where he urges the *οἶνον ὃν ἐκίβηται*, without the least Hint of any Difference in the Signification of the Verb from the Noun, tho' they are

* Id. ibid.

both derived from the same Radix. Add to this, that he has no sooner related the Institution of the Eucharist, than he subjoins that *the Cup of the Testament signifies a Promise, and the Cup of unmixed Wine a Punishment*, where he seems plainly to oppose the Cup of unmixed Wine to the Cup of our Lord's Institution, which he could never have done, if the latter had been undiluted.

But after all, if we shou'd suppose *Origen* wrote in this contradictory Manner; if we shou'd allow the Passage to be uncorrupted, and that this Father does indeed testify that our Saviour did not mix the Cup; yet even then the Case wou'd still be the same. For, what Proportion is there between the Evidence of one single Writer of the third Century, and that of earlier, contemporary and succeeding Fathers? Between *Origen*, and the consentient Testimony of *Justin Martyr* and *Irenaeus*, *Clemens Alexandrinus*, and *S. Cyprian*; of the Councils of *Carthage*, *Orleans* † and *Trullo*; of the *Apostolical Constitutions*; of the Liturgies of *S. Chrysostom*, *S. Basil*, and *S. James*, &c. between the Relation of *Clemens Alexandrinus's* Scholar, and the Evidence of all the Ages of Christianity? Here our Author's Christian Court at *Westminster-Hall* wou'd certainly determine against him. They wou'd not allow one Witness to set aside the Evidence of five hundred, much less wou'd they prefer the Testimony of one single Writer to that of the best recommended Authors, to that of whole Synods and Churches. This Gentleman knows very well, that we build nothing upon the Testimony of a particular Father, where it opposes the universal Tradition of the Church: 'Tis *Antiqui-*

† Concil. Aurel. iv. Can. 4.

ry, *Universality* and *Consent*, by which we are directed in our Practice, and guided in our Search after the necessary Truths of Christianity: And as we think this Rule sufficiently answered, where all who write upon any Subject, are unanimops in their Evidence, and unopposed by any one Writer of the Primitive Ages; so when we find a particular Writer contradicting the General Sentiments of those unexceptionable Times, we look upon his Evidence as Singularity and † Opinion, equally insufficient to establish a new Doctrine, and destroy an old one; because that cannot be Catholic, which is singular, nor can a Singularity be any Objection to an Ecclesiastical Tradition.

“ S. Cyril of Jerusalem, says the Learned * Objectioner, “ puts the Question, *Since our Saviour changed the Water at the Feast at Cana in Galilee into Wine, why cannot he as well change Wine into his Blood?* Now it is agreed on all hands, that “ our Saviour did not change the Water into “ Wine and Water, but into Wine only. And “ S. Cyril makes no difference betwixt this Wine, “ and that which he made his Blood.” S. Cyril is here drawing a Parallel between the miraculous Conversion of the Water at *Cana*, and the Spiritual Transmutation of the Elements in the Blessed Sacrament: His Design was only to magnifie the Divine Power, and enforce the Belief of a spiritual and mysterious Change in the Cup, from the acknowledged Miracle that was wrought upon

† Quicquid vero, quamvis ille sanctus & doctus, quamvis Episcopus, quamvis Confessor & Martyr, præter omnes, aut contra omnes senserit, id inter proprias & occultas & privatas opiniunculas, à communis, publicæ ac generalis sententiæ autoritate secretum sit. *Vincent. Lirinens. cap. 39.*

* No sufficient Reason, *Postsc. pag. 1.*

the

the *Galilean* Wine. But the *Objector* extends the Parallel to the Matter, and from the Agreement of the Miracle argues the Sameness of the Element. *If Water was changed into Wine alone, then Wine alone is changed into Christ's Blood.* But here the Author has transverted the Parallel, and entangled the Question. For, if we con'd argue from the Subject of one Miracle to that of the other, the Change of the Water into Wine alone, wou'd not infer that Wine alone is changed into Christ's Blood. S. Cyril says, that, as Water was changed into Wine, so Wine is changed into his Blood. He makes the Eucharistical Wine to answer to the *Galilean* Water, but the *Objector* in contradiction to his own Quotation makes it answer to the Wine. In a word, it does not follow, that because S. Cyril mentions only Wine, therefore there was nothing else in the Cup; for Negative Arguments are precarious and uncertain, insufficient Foundations for any Doctrine, and are nothing but Air, when placed in Competition with positive Evidence. S. Cyril might believe the Cup mixed, tho' he does not say so; for, as on the one hand he does not testify that there was Water in the Cup, so on the other he does not deny it. Tho' he declares there was Wine, he does not say there was nothing else. Nor has the Author quoted any thing from him, to which the Advocates for the Mixture will not willingly subscribe.

The Learned *Objector* † produces S. Chrysostom, "as professing against some who were for the Use of Water in the Sacrament, that our Saviour, when he delivered the Mysteries, delivered

† Id. Pag. 42.

"Wine, such as the Vine produces." And is not this acknowledged by every body? Don't we insist upon Wine as an Essential Part of the Cup, and that for the same Reason that is given by S. Chrysostom, because our Saviour, when he delivered the Mysteries, delivered Wine? Nay, we also interpret the Fruit or Production of the Vine to signify Wine; but then we say, that in the Jewish Language it signifies Water also, and therefore we think that our Lord's Expression, *I will drink no more of this Fruit of the Vine*, is a manifest Proof of the Use of Wine in the Eucharist against the *Hydroparasts*, or those that used Water only, and at the same Time a Proof of the Use of Water in the Sacrament against the *Armenians*, who used Wine only. And that S. Chrysostom meant no more than this in the Passage cited by our Author, is plain from the Testimony of the Fathers assembled at *Trullus*, who declare that S. Chrysostom himself directed the Practice of the Mixture in his own Church, and charge the *Armenians* with Misconstruction for interpreting this very Quotation in the same Sense with the Objector: For, say they, S. Chrysostom is there arguing against the Heresy of the *Hydroparaste*, who administered in Water only, but he does by no means teach the Oblation of mere Wine, for that wou'd be contradicting his own Practice, and opposing the Usage of the Apostolical Churches, in all which we find this Custom to be observed as of Divine Institution. And here we may take notice that the *Trullan Synod* sat within 285 Years of S. Chrysostom's Time.

But S. Basil's Liturgy, the Learned Answerer tells * us, is manifestly against the Talmudick Di-

* Id. ibid.

Etinction about the Fruit of the Tree, inasmuch as the Cup, before it is pretended to be mixed, is called here *Ποτήριον ἐν τῷ ἑρμηνεύσει τῷ ἀμύκτω*, the Cup of the Fruit of the Vine, that is to say, of Wine without Water, it not being yet supposed to be mixed. This Objection goes upon a Supposition that S. Basil uses the Expression of *the Fruit of the Vine* in the same Sense in which it is used by our Lord in Scripture, because if he puts another Meaning upon it, than what Christ put, it is plain he uses it in an arbitrary Sense; and has no Regard to the Scripture-Idiom, when he calls the unconsecrated Cup, *the Fruit of the Vine*; and can therefore be no Evidence of the Sense of that Phrase in Scripture, since he is allowed to deviate from the Scripture-Meaning in the Use of it. Now, since this is the Case, if S. Basil be proved to use our Lord's Expression in a different Sense from that in which Christ used it, our Author's Argument must vanish, because it is built upon the contrary Supposition, and stands only upon the imagined Agreement of this Father with Scripture in the Use of the Paschal Phrase. But that S. Basil does use the Expression of *the Fruit of the Vine* in a different Sense from our Lord, may be thought probable from the following Considerations. This Father in the Passage before us expressly declares that our Lord mixed the Cup before he gave it to his Disciples, and before he pronounced the Words of Institution, *This is my Blood*. But the Scriptures inform us, that our Lord call'd it *the Cup of the Fruit of the Vine* after the Pronouncing the Words of Institution, and when the Solemnity was over; so that by S. Basil's own Testimony our Lord used the Words *Fruit of the Vine* to express the mixed Cup, and consequently he declares himself to use them in a different Sense from our Lord, if he meant to

express only Wine by them. Nor is it any Objection against *S. Basil*, that he alters the Sense of a Scripture-Phrase; for sure no one will say we are tied to the very same Meaning, when we borrow any Expression from Scripture, any more than the Compilers of the Common-Prayer thought themselves obliged to keep to the Scripture Meaning, when in the Collect upon *S. Stephen's* Day they pray that in all their Sufferings they *may steadfastly look up to Heaven*, that is, not with their bodily Eyes, as *S. Stephen* did, but with the Eye of Faith. From hence it plainly appears, that the *Talmudick* Distinction remains firm and untouched, even tho' *S. Basil* shou'd be supposed to use the Words *Fruit of the Vine* to express undiluted Wine; because, as his Design was not to explain that Expression as used by our Saviour, so he did not think himself under any Obligation of adhering closely to our Lord's Sense in the Use of it.

But 2dly, By *the Cup of the Fruit of the Vine*, *S. Basil* might speak the Language of the *Talmud* itself, and mean the *mixed* Cup, even tho' the Mixture was not yet made: He might denominate it the *ποτήριον ἐν τῷ συνήματι*, tho' it was not yet such, because it was set apart for that Purpose, and in regard to the Ingredients it was afterwards to contain; for this way of speaking by Anticipation is warranted by a Figure in Rhetorick, and is common to all Languages. Thus *Virgil* expresses himself,

————— *Lavinaque venit litora*,
tho' that City was not yet called *Lavinium*; and in our own Language we say, *he consecrated the Altar*, tho' it is not an Altar, till the Consecration is perform'd. In the same Manner *S. Basil* might say, he took *the Cup of the Fruit of the Vine*, and
mixed

mixed it, tho' it was not *the Cup of the Fruit of the Vine*, till after the Mixture was made. For this is no more than saying, our Saviour took the Eucharistick Cup, and Blessed or Consecrated it, tho' it was no more the Eucharist before the Consecration, than it is *the Cup of the Fruit of the Vine* before the Mixture.

And 3dly, this Constrution is very much confirmed by the *Alexandrian Copy* of *S. Basil's Liturgy* published in * *Renaudotius*, where our Saviour is expressly said to have mixed the Cup with Wine and Water. This puts the Meaning of *κεράς* out of Dispute, and will easily remove the Difficulty, into which our Author has argued the Passage. For since it declares the *κεράς* to be Wine and Water, it effectually overthrows the first Part of his *Dilemma*, which is, that *κεράς* does not signifie a Mixture; for Wine and Water are certainly a Mixture, and to make that Composition is indisputably to Mix. And for the second Part, viz. that the Fruit of the Vine signifies pure Wine, because the Cup is called by that Name before the Mixture is pretended to be made, this also must submit to the Fulness of the same Expression, and vanish upon the Evidence of the *Alexandrian Copy*. For here the Wine is declared to be infused at the same time with the Water, so that, if the Calling the Cup *the Fruit of the Vine* (as it is in *Goar's Edition*) before the Mixture was made, be a Proof that there was no Water in it, it must also be a Proof that there was no Wine in it, and consequently that those Words cannot signifie pure Wine. Either both Parts of the Mixture must be excluded from *the Fruit of the Vine*, or neither. If both, then our Author has no express Scripture-

* Vol. 1. pag. 67.

Evidence for the Wine by S. Basil's Testimony. If neither Parts are to be excluded, then *the Fruit of the Vine* signifies the mixed Cup; and S. Basil gave it that Appellation, not as if it was already mixed, for that he declares was done afterwards, but by way of Anticipation, and in regard to the Use for which it was design'd; as we call a Building design'd for the Service of God, a Church, before it has been consecrated, tho' it is not properly such, till after the Consecration has been performed.

The Sum of the Argument is this; That either S. Basil did not use the Expression of *the Fruit of the Vine* in the same Sense in which it is used in Scripture, and is therefore no Evidence against the *Talmudick* Distinction observed by our Lord at the Institution of the Eucharist; because he did not think himself obliged to use the Scripture-Language in no other Sense, than that of the Divine Writings, it not being his Design to comment upon or explain those Words but adapt them to his own Use: Or, if he did speak our Lord's Meaning when he used his Words, then he spoke agreeably to the *Talmud*, and called the empty Cup *the Fruit of the Vine*, because it was to contain the Ingredients denoted by that Expression, and to be mixed, as the *Talmudick* Cup was, with Wine and Water.

The Learned Objector makes another Effort to set aside the Interpretation of the Word *κεράς*, by urging † that *the Etymology of the Verb κεράνναι is taken from the Custom of Drinking out of a Vessel of Horn; so that, says he, our Learned Author may undertake to prove not only that our Saviour instituted a*

† No sufficient Reason, pag. 43.

Mixture, but that he did it in a Vessel of Horn; and so made that essential too. To this I answer 1st, that, if *κεράννυμι* did necessarily signifie drinking out of a Horn-Vessel, our Saviour's Use of that sort of Cup wou'd not make it an Essential Practice, nor bind it upon the Christian Worship, because the Cup is no more than a Circumstance, nothing but the Vehicle of the Sacramental Ingredients: It receives the Elements, as the sacred Building does the Communicants, but can be no more proved necessary than the Walls of the Church. It is no Part of the Sacrifice, and is unenjoin'd by the Institution. It is the Bread, Wine, and Water, that are verily and indeed taken, and received by the Faithful in the Lord's Supper. But this Gentleman's Argument extends to the Cup, and obliges to the same Vessel, as well as the same Ingredients. Our Lord commanded his Disciples to drink what he had mixed, but the Objector enlarges the Subject of the Precept, and makes him institute not the Mixture only, but the Receptacle of it, not the Wine and Water, but the Cup also. But 2^{dly}, we can draw no Argument from mere Etymology: Words are to be interpreted from the constant Use of them in the best Authors, and to be understood according to the Sense of those Times, in which their Signification was settled and determined. Thus *κεράννυμι* was construed to *mix*, according to the Interpretation of all Ages and Times, without any regard to the Etymology; nor has the Objector brought any Classical Instance of a contrary Signification; for tho' he has produced some few Citations from *Juvenal* and *Homer*, &c. he has not offer'd one Reason to support his interpretation of them, or to shew that the Mixture was excluded from them; and yet, I believe, there

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is no one that doubts but κεραννυμι is the proper Term for *mixing*; if there be, he may read his Confutation * in the Margin.

The Learned Author of the *Defence* had opposed *Justin Martyr* to *Daillée*; but the Objector represents him as opposing this Father to the Apostles. To Mr. *Daillée's* Assertion, says † he, that the Apostles did not give the least Intimation of the Mixture, he tells us, *Justin Martyr* did, than which he could not well have said more, if he had look'd upon his *Apology* as Canonical Scripture. Now the Passage, in which the Learned Defender places the Opposition, is this. Where he (*Justin Martyr*) gives the Emperor an Account, that the Bread and Wine and Water were Eucharistized or Blessed, he adds, that our Saviour commanded his Apostles to celebrate in the same || Manner. That is, *Justin Martyr* testifies that the Apostles did administer that very Mixture, of which *Daillée* says they give no Intimation. And is here any Opposition between *Justin Martyr* and the Apostles? *Daillée* says, they give no Intimation of the Mixture; *Justin Martyr*

Τὴν καὶ φύσιν ἀπένειμε τοῖς φυτοῖς, κερασάμενος αὐτῶν ἐν πλείων δυνάμεων. *Philo de Mundo.*

Ἡδονὴ καὶ τέρψις τὴν ἐν αὐτοῖς πόνον κερασάμενοι. *Galen. de parva pila.*

Κεκραμένον οἶνον. *Plato de Leg.*

Οἶνον ὕδατι ψυχρῷ κεκραμένον. *Dioscor. Lib. 4.*

Φύσει περὶ πᾶσαν ἀρετῶν εὖ κεκραμένον τὸ ἡδον. *Galen. ad Glauco.*

Κεκρασμένον ἀκράτε οἶνον. *Plutar. in Numa.*

Κεραννυμένον ὑπὸ τῆς φύσεως τῶν ὑδατῶν. *Theophr. de Caus. lib. 6. cap. 19.*

Τοῖς δὲ θεοῖς ἡ Πρωταρχὴ εὐχόμενος κεραννύωμεν. *Plato in Philebo.*

* Κεράσας οἶνον καὶ μέλιτι τὴν πηλὴν. *Plutar. in Numa.*

† No sufficient Reason, pag. 48. || *Defence*, pag. 50.

affirms

affirms, they practis'd it in Obedience to the Command of our Lord. This Father's Assertion therefore is plainly produced against *Daillé's* Testimony, and is so far from opposing the Apostolical Writings, that it urges the Force and Obligation of the Practice from those very Writings, and enforces the Duty from the Apostolical Account of the Institution preserved in the Holy Scriptures, *Do this in remembrance of me*, as I have shewn before, p. 18. Thus *Justin Martyr* in contradiction to *Daillé* declares that the Apostles did intimate a Mixture, he places it upon the Foot of a Divine Injunction, and derives it from the Institution of Christ himself, which is a sufficient Answer to all the little Reasonings of this foreign Divine. For tho' the Objector wou'd evade the Force, of it by urging that *Daillé's* Argument, not his Authority, was referr'd to, he may please to consider that his Argument is founded upon this very Assertion, that *the Apostles did not give the least Intimation of the Mixture*, and must therefore vanish, when the Foundation is removed.

The Learned Objector a second time recurs to *Daillé*, and seems willing to stand by the Consequences of his Argument, which is this: *We know from Justin Martyr, that Water was mixed with the Wine: But that any one was ever condemn'd by him, as guilty of a grievous Sin, for celebrating the Eucharist in Bread and Wine only, we do not † know.* And is not the Reason of this plain? There never had been one Instance, in *Justin's* Time, of a Person that did administer in Bread and Wine only. The Martyr cou'd not condemn a Corruption before it had a Being, nor fix a Criminal Charge, before any one had been guilty of the Crime. At

† No sufficient Reason, pag. 50.

this Rate we shall argue Popery into pure Christianity, and make Heresy and Truth the same. Which of the Roman Corruptions were condemned by *Justin Martyr*, or even by the Writers of the Three first Centuries? Which of the Fathers has written against *Transubstantiation*, or anathematized those who maintain the Sufficiency of Half-Communion? They have indeed, by establishing the contrary Doctrine, effectually overthrown these novel Superstructures; but then they have done the same in the Business of the Mixture. *Justin Martyr*, for Instance, has inform'd us, that Bread, Wine, and Water, are the Matter of the Eucharistical Institution, and were expressly enjoin'd by our Lord's Command. And if this Father thought Wine and Water the Matter of the Eucharistical Cup, 'tis plain he thought it a grievous Sin to administer in Wine only; because such an Administration wou'd have been a sacrilegious Mutilation of the Lord's Representative Blood, and a direct Breach of the Divine Command.

Irenæus, the Learned Answerer tells us, affirms the Cup to be of the Creature, which, says † he, surely would have been of the Creatures, in the Plural Number, if he had meant it of Water as well as Wine. This Father is arguing against those, who denied the Body to be capable of Immortality. Our Lord, says he, acknowledged the Cup to be his Blood, but that Cup is of the Creature, and by that Creature our Blood is † fed. How then can they deny the Flesh to be capable of Eternal Life, which is nou-

† No sufficient Reason, pag. 51. || Τὸ ἐκ τῆς κτίσεως ποτήριον αἷμα ὁμολόγησε, ἃ ἔ τὸ ἡμετέρον δεύει αἷμα πᾶς δεικνύει μὴ τὸ λέγειν τὸ σῶμα τὸ δωρεὰς τοῦ θεοῦ, ἥτις ἐστὶ ζωὴ αἰώνιος, τὴν ἐκ τοῦ τοῦ σώματος καὶ αἵματος τοῦ τοῦ κυρίου μεταφέρων; *Massuet. Lib. γ. cap. 11.*

rished by the Body and Blood of Christ? He proves the Creature to be immortal, because Christ is immortal, who called the Cup, which is of the Creature, his Blood. *Irenaeus* opposes the Creature to a spiritual and immaterial Being, and urges the Cup, only to shew that our Lord had a material Body, because it was represented by Matter, or that which was of the Creature. And *† Irenaeus* can never be interpreted in our Author's Sense, who confines it to a particular Species of the Creation, whereas it takes in the Whole, and is used by this Father to express the Material Universe. He does not say, the Cup, which is the Creature, but which is *of* the Creature, that is, which is a Part of the created or material World; for he plainly opposes our Lord's Created Body, which the Cup represents, to his Uncreated and Immaterial Subsistence. And is not the Mixture a Part of the material World? What Impropriety then is there in saying the Cup of Wine and Water is of the Creature, or is a Representation of a created Body? *Irenaeus's* Design was only to prove that the Body is capable of Immortality, because our Lord, who is immortal, made the Cup, which is corporeal, or *de Materia, of Matter*, to represent his Body. And must we then conclude from hence that the Cup was not mixed, because he did not say *of Matters* in the Plural Number? And yet this, tho' not his Words, is the Sense of *Irenaeus's* Argument. We have almost the same Expression in *S. Paul*, when he tells *† us*, that *the first Man was of the Earth*, that is, as he himself explains it, *earthly*; so when *Irenaeus* says, the Cup was of the Creature, he doubtless means created,

† 1 Cor. xv. 47.

or a Part of the Creation; and as the Apostle by using the singular Number did not exclude the different Parts of the humane Composition, because they were all equally of the Earth, so neither did the Martyr by speaking in the same Number exclude the different Ingredients of the Mixture, because they were both equally of the Creature.

What follows, in relation to the Words *miscere* and *κεράνναι*, has been already answer'd in p. 30. and 67. But whereas he thinks fit to urge the Authority of *Eustathius*, as he had that of * *Athenaus* before, to shew that *κεράνναι* was sometimes used where there was no Mixture; I shall only observe that as to the latter of the two, tho' he derives the Etymology of this Word from the Custom of drinking out of a Horn-Vessel, yet the *Answerer* does not pretend that he fixes any other Signification upon it, than that of the Mixture; besides that this Gentleman takes it for granted, that it was the Custom to drink unmix'd Liquor out of the Horn-Vessel, whereas for any thing that has been said, the Contrary might be the universal Practice; and if so, his own Evidence will turn upon him, and this very Etymology will establish the Signification he opposes; because, if *κεράνναι* be derived from the Custom of drinking out of a Vessel of Horn, and that Vessel was always mixed, then *κεράνναι* also must always denote a Mixture, inasmuch as it owes its Original and Signification to the use of a Drinking-Vessel, in which the Custom of Mixing was uninterruptedly observed. And indeed this is intimated by *Athenaus*, who, in the Words immediately following our Author's Quotation, gives this as a Proof of the ancient Custom of drinking out of the *κέρα* or Horns, that

* Pag. 43.

† when

† when they mix Wine with Water, they to this Day use the Word *κράσιον*. As for Eustathius, his Expounding *ζωδιον* by *ἀκρόσιον* is no Proof that he thought *ζωδιον* excluded a Mixture, because *ἀκρόσιον* itself does not exclude it, but on the contrary necessarily supposes the Liquor to be mixed. For, if there had been no Mixture at all, it could not have been more or less unmixed, because Nothing is not capable of Degrees. Homer therefore, by *ζωδιον* & *μέραρα*, meant only that there shou'd be more Wine than Water in the Mixture, for *ζωδιον* and *ἀκρόσιον* do both of them signifie Wine, and must therefore in the Comparative Degree be interpreted more of that Liquor, so that the Translation is literally thus, *Plus vini misce*; agreeably to which Plutarch* informs us, that nothing more was meant by those Words in Homer, than that the Mixture shou'd be made more strong, or have a larger Infusion of Wine than usual.

Theodorus Mopsuestenus is next produced as interpreting the *κράσιον* in the lxxiv. Psalm, to signifie a large Quantity of Liquor, and not a || Mixture: But here he is expressly contradicted by Origen, who lived 181 Years before him, and whose Judgment in Criticism can never be reckon'd inferior to Mopsuestenus: Origen, whose Evidence is thought an unanswerable Objection to the Mixture, tho' that Evidence is founded upon a misconstrued Passage, and plainly contradicts the Father's Meaning; This very Origen interprets the *κράσιον* to a contrary Sense, and in so many Words

† Ὅτι ὁ πῶς κρᾶσιν ἐπινον, δῆλον ἐκ τῆς καὶ μέλει νῦν λέγεσθαι, ὅταν συμμίχῃσι τὸ οἶνον τὸ ὕδωρ, κρᾶσαι φασκεύεις. Deipnosoph. lib. 11. cap. 7.

* Sympos. lib. 5. Q. 4. || No sufficient Reason, Postcr. pag. 11.

tells us, that it was temper'd or *mixed*. But tho' *Mopsuestenus* was mistaken in his Exposition of the *Psalmist*, it may perhaps be objected, that he is a good Evidence of the Signification of *κεράς*, which he testifies to have been often used to express a large Draught of unmix'd Liquor. To this I answer, first, that he has given us no Instance to corroborate his Interpretation, and 2^{dly}, that I have before observ'd, that *Justin Martyr* and the *Carthaginian Synod*, (to which I may add *Clemens Alexandrinus* and *S. Cyprian*, the 4th Council of *Orleans*, and the *Trullan Synod*, the Liturgy of *S. Chrysostom*, and the *Renaudotian Copy* of *S. Basil's Missal*, and others) do all of them testify that it was the Practice to mix the Cup with **WINE AND WATER**, and do therefore plainly determine the Meaning of this controverted Expression. For whatever Signification it may have had upon other Occasions, it must, when used of a mixed Cup, necessarily signify a Mixture.

The Learned Answerer proceeds to a supposed Treatise of *Athanasius*, in which he † tells us, are these Words: *ὡς ἐνὶ κεράϊ καὶ τὸ ἰαυτὸ αἶμα*, and he translates them thus, *as if he poured his own Blood into the Cup*; whereas the Sense of the Original seems better expressed in this Manner, *as if he had mix'd his own Blood in (or within) the Cup*. For *κεράς* is a Liturgical Expression, and is evidently used by this Writer in a Liturgical Sense; for he draws the Comparison between the οἶνον and the αἶμα, between the Eucharistical Wine, and the Blood of Christ, and plainly alludes to the known Expression of *κεράς οἶνον*, when he uses the Words *κεράς αἶμα*. from whence it follows, that he meant the very same thing by the *κεράς*

of Christ's Blood, that the Church meant by the *Kéggua* of the Eucharistical Wine; but I have before shewn the *Kéggua* of the Eucharistical Wine to signify a Mixture, therefore the *Kéggua* of Christ's Blood must signify a Mixture also. Nor let it be ask'd, how shou'd Christ's Blood be mixed? For this is agreeable to the Language of those Times, and is easily accounted for by the mysterious Signification, which many of the Fathers attribute to the Mixture: For Instance, *St Cyprian* distinguishes between the different Ingredients of the mix'd Cup, and calls the Wine the Blood of Christ, * and the Water the faithful People; and the same Mystery is acknowledged by *Athanasius*, who, as *P. Arroque* from *Combesi's Auctuarium Patr.* informs us, gives this Reason for the Mixture of the Cup, viz. that pure Wine signifies the Divine Nature, which is unmix'd; and in that it is temper'd with Water, it represents the Union that is betwixt us. From this Distinction, I say, we may easily determine the Sense of this disputed Passage; for if the Wine be a Symbol of Christ's Blood, and the very same Wine be mixed with Water in the Sacramental Cup, then Christ's Blood may properly enough be said also to be mixed; so that we may thus express this Author's Meaning: *The Wine, which represents the Blood of Christ, being mixed in the Cup of the Eucharist, is as effectual to the Conveyance of Sobriety and Vertue, as if that very Blood, which is represented by it, was itself mixed in the Sacred Vessel.* Nor will it be any Objection to say, that this Distinction confines the Blood of Christ to the Wine,

* Si vinum tantum quis offerat, sanguis Christi incipit esse sine nobis: Si vero aqua sit sola, plebs incipit esse sine Christo. *Ep.* 63.

and excludes the Water from any Share in the Representation; for I have before observed, that the same Mystery may have various Significations. Thus the Water may at the same time denote the People and the Water that flowed from Christ's Side, and the Mixture may represent the Union of Christ with his People, and Christ alone; for tho' the Ancients thought the Wine a Symbol of our Lord's Blood, and the Water of the People, they did not think the Communicants partook of themselves, when they partook of the mix'd Cup, and therefore S. Cyprian plainly intimates * that the Wine and Water represents the Blood of Christ alone, as well as the Union of that Blood with the People, when he says that *Water cannot by itself represent the Blood of Christ*. But 2dly, whether this Interpretation of the Mixture be true or false, whether it does represent the Union of Christ with the People, or not; it plainly shews what the Writer of the Treatise attributed to S. Athanasius meant by *κεχώας*, which is the Point it was brought to prove; for, tho' he might be mistaken in his Reasoning upon the Mixture, yet his making one Part of that Mixture a Representation of Christ's Blood is a manifest Proof that he thought Christ's Blood might be mixed, as well as that was, which represented it; and consequently that he used the Word *κεχώας* in contradiction to our Author's Interpretation; to express a Mixture, and not an undiluted Liquor.

The Learned Objector goes on, and tells us || that the *Septuagint* renders Prov. IX. 2. *Ἐξέχευ οἷς χεῖρῆς ἡ αὐτῆς οἶνον*, which, he thinks, is according to the most natural Construction, *She hath poured her Wine into the Cup*: But under Favour

* Ep. 63. || No sufficient Reason, *Postser.* pag. 111.

that is the most natural Construction, which is most just; and the most just Construction is, that *she hath poured her mixed Wine into the Cup*, as will appear from the Original Text in the Hebrew, which is this *וַיִּכְרֹם יַיִן מְסֻךְ*, *She has mingled her Wine*. For that *סָךְ* signifies to mingle, is evident, not only from *Junius* and *Tremellius*, who translate it *miscuit vinum suum*, and from *S. Cyprian*, who, tho' he quotes this Text from the *Septuagint-Version*, is a Stranger to our Author's Interpretation, and in express Terms declares it to signify a Mixture; but also from several other Passages in the Old Testament, where the Context determines it to this Sense, and leaves the Signification indisputable. Thus *Isai. xix. 2.* *וַיִּכְרֹם יַיִן מְסֻךְ וַיִּכְרֹם יַיִן מְסֻךְ* *commiscebo Aegyptios*. I will MINGLE the Egyptians, or set them one against the other, as it is in the English Translation. And again, *Isai. ix. 10.* *וַיִּכְרֹם יַיִן מְסֻךְ* *inimicos hujus commiscebit*, he will UNITE his Enemies against him, or as it is in the 11th Verse of the English, he shall JOIN his Enemies together. And as a farther Proof of this Interpretation, we find a mixed Multitude denoted by the Word *סָךְ* in *Psal. xlii. 5.* But, which is more than all, this very Term is interpreted a Mixture by the *Septuagint* itself, in *Psal. cii. 10.* *שָׁקִי בַבַּי מְסֻךְ*, *Πόμα με μετὰ κλαυθμοῦ* *eniproy*, I have mingled my Drink with Weeping, according to the English; but if this plain Text shou'd be controverted, the 7th Verse of the lxxiv. Psalm will put the Matter out of Dispute, where *סָךְ* is render'd *κίεγμα*, which *κίεγμα* I have before shewn to signify a Mixture, p. 68. and have afterwards confirm'd that Signification by the Testimony and Authority of *Origen*, p. 187.

Irenaus's Charge against the *Ebionites* comes next; and here the Learned Answerer tells us, † that

† that the Father's Words are by no means rightly translated; but this Objection being already answered, p. 23. & seq. I shall proceed to the second Reason urged against this Passage, which is, *that it was the Wine, not the Water, Irenæus argues for.* And is not this easily accounted for? The *Ebionites* did not reject the Water, but the Wine, and therefore needed no Argument where they were already convinced. But he observes farther, that the latter Part of the Sentence is advantageously omitted, viz. *non recipientes Deum ad commixtionem suam, not receiving God to their filled Cup, as he translates it.* For, continues the Answerer, *Irenæus here suggests that God was represented and convey'd by the Wine alone.* The Father declares that the *Ebionites* denied the Union of God with Man in Christ, and that for this very Reason they rejected the Wine, because it represented God, or the Divine Nature, and made use of Water only, because they acknowledged only his Manhood which that represented. Now the Holy Scriptures inform us, that the *Eucharist* was instituted as a Representation of the Body and Blood of Christ; for when he gave the Bread to his Disciples, he said, *This is my BODY*, and when he gave them the Cup, he said, *This is my BLOOD*: But *Irenæus* testifies that the Water represented the Humane Nature or Body of Christ, therefore the Water was Part of the Institution; for since Christ was both God and Man, that, which he instituted to represent him, must be a Symbol both of the Divine and Humane Nature; but *Irenæus* declares the Wine to represent the first, and the Water the latter; therefore he declares the Wine and Water to be equally Ingredients of the Eucharistical Cup, and equal Constituents of the Sacramental Matter.

But Irenaus, says the Learned † Objector, calls their (the Ebionites) Cup, which our Author declares to have consisted of Water only, *commixtionem suam*; a manifest Instance that he did not mean so much by *commixtionem*, as our Author inferrs from it. To this I answer, that the Interpretation of *Commixtio* to signifie a Mixture, is no other than what this Father himself has given us of that Word. For he declares the Matter of that *Commixtio* to be Wine and Water, when he says, they reject the *Commixtio* of the Wine, and retain the Water, because they cou'd neither reject the one from the Cup, nor retain the other in it, unless both had been there, and if both were there, then there was a Mixture. Nor is this Signification excluded by the calling the unmixed Ebionitish Cup *Commixtio*. For this is done *per Catachresin*, and is warranted by the Use of all Languages. Thus we speak of the abolish'd Priesthood of the Jews, as if it was unextinguish'd, and call those Priests that have no Commission. Nay, the Learned Answerer is himself an Instance of this Method of Expression, and has given the Foreign Presbyterians the glorious Title of * *Reformed Churches*, tho' he knows they laid aside the Episcopal Authority, and with the Corruptions of the Church reformed away its Being. Epiphanius speaking of these same Ebionites calls || their Cup of Water the Sacramental Cup; and yet it must be acknowledged, that, where an essential Part of the Institution is wanting, such as the Wine is allowed to be, there there is no Sacrament at all. Does it therefore follow, that Epiphanius used the Word *Sacrament* to express any thing different from the Eucharist? So when Ire-

† Id. *ibid.* * Pag. 5. || Har. xxx. 9, 10.

neus calls the same Cup *Commixtio*, he can no more be supposed to exclude the Mixture from that Term, than *Epiphanius* can be supposed to exclude the Eucharist from the Word *Sacrament*, when he gives this Term to that which was no Eucharist. In short, the Case is this: *Epiphanius* calls the imperfect Administration of the Hereticks, a *Sacrament*, because it was performed in Imitation * of the Catholick Solemnities, which were a *Sacrament*; and in the same Manner *Irenaeus* calls their imperfect Cup, a *Mixture*, because it was used in Imitation of the Eucharist, where the Cup was mixed. From what has been said, it plainly appears that this Father by *commixtio* understands a Mixture of Wine and Water, and that, notwithstanding he uses the same Expression of the unmixed Cup of the Hereticks; because this is done only in Allusion to the Eucharistical Cup, which they pretended to administer; as we call the Half-Communion of the *Romanists* a Participation of the Sacrament, tho' it is no Sacrament without the Cup. For, as *Irenaeus* says, the Ebionites reject the Mixture of the Heavenly Wine, and only make use of Water, not receiving God to their Mixture; so, in almost the same Words, we say, the *Romanists* reject the Sacramental Cup, and only partake of the Bread, not receiving the Blood of Christ in their Sacrament; and yet we acknowledge at the same time, that the Bread is but a Part of the Sacrament, as the Water is but a Part of the Mixture. As then we express the imperfect Administration of the *Romanists* by a Term, which carries in it the Idea of a compleat Sacrament, so *Irenaeus* gives the de-

* Μυστήριον ὃ δίδωται τοῖς ἑσπερίαις καὶ ΜΙΜΗΣΙΝ ὡς ἀγίου
 ἐν τῇ Ἐκκλησίᾳ. Id. *ibid.*

fective Cup of the *Ebionites* an Appellation, which expresses the perfect Eucharistick Cup: As we put the whole Institution for a Part of it, so this Father puts the whole Cup for a Part of the Ingredients.

Clemens Alexandrinus comes next; but here I shall refer the Reader to what I have said upon his Testimony, p. 35. & seq. for this Gentleman has offer'd nothing new upon the Argument, excepting some Citations where our Saviour is said to have taken *Wine*, and called it his Blood, &c. but neither is this a new Objection, tho' it is the first Time it has been urged from this Father. For we have before been told, that *S. Cyprian* and others have affirm'd the *Wine* to be the Blood of Christ; and indeed he does affirm it in Terms full as strong as these produced from *S. Clement*: But, since I have shewn that he did not design to exclude the Water notwithstanding that Affirmation, I may be excused the Trouble of repeating my Argument, and proving the same thing of *S. Clement*. It is sufficient that I have shewn him to be an unexceptionable Evidence for the Necessity of the Mixture, and that I have produced a positive Testimony from him, which can never be set aside by the Negative Reasoning and Conjecture of our Author.

To the many Quotations brought from *S. Cyprian*, and the Argument that his Design was to prove the Necessity of the Wine not of the Water, I answer, 1st, that he is to be interpreted in Consistency with himself, and 2^{dly}, that his Design of pleading for the Wine cannot shew that he used the Term *Water* for a Cypher, or that he meant the direct Contrary of what he attests. And yet this must be the Case, if our Author's Objection has any Force. For *S. Cyprian* declares in

express Terms, that Christ both by his *PRACTICE* and *COMMAND* taught that the Cup should be mixed with *WINE* and † *WATER*, and that neither *WINE* without *WATER*, nor *WATER* without *WINE* is the Cup of the Lord, but the *MIXTURE* of both * together. Now, I say, S. Cyprian, as all other Writers, must be interpreted agreeably to himself, and a disputed Passage by an indisputable Context. But the Learned Objector, in contradiction to the Custom of all the World, heaps up a numerous Collection of doubtful Expressions against the clearest Sentences, and multiplies Negative Arguments against Positive and determined Evidence. He makes his *often mentioning nothing as belonging to the Cup but Wine*, and calling that our *Saviour's* || *Blood*, to be a Proof that he does not make Water of the Essence of the Cup, tho' he expressly declares the contrary, and affirms it to be equally enjoind by the Institution with the Wine, and, when he sums up the Argument, (which by the by is the best Explanation of the foregoing Discourse) testifies, that the Cup which has not Water in it, as well as Wine, is not the Cup of the Lord. Nor is it any Objection to say, that S. Cyprian in this Epistle expressly requires to offer *Wine in the Cup rather than* § *Water*. For this is used only as an Argument *ad hominem*, and is levelled at the *Aquarii*, who administered in unmixed Water, and thought one Part of the Cup a sufficient Observation of the Institution. If any Part is to be omitted, says the Martyr, it ought to be

† Calicem verò docuerit EXEMPLO MAGISTERII sui, VINI & AQUÆ conjunctione misceri. *Epist. lxiii.*

* Calix Domini non est AQUA SOLA, aut VINUM SOLUM, nisi UTRUMQUE sibi MISCEATUR. *Ibid.*

|| No sufficient Reason, pag. 64. § Id. *ibid.*

the

the Water; for our Saviour changed the Water into Wine, not the Wine into Water, so that this very Mystery may teach us rather to offer unmixed Wine than unmixed Water in the Sacrifice, tho' indeed neither the Wine without the Water, nor the Water without the Wine is the Lord's Cup; and therefore the one cannot be offer'd without the other. This, I say, is plainly the Martyr's Sense, as appears from his own Declaration subjoin'd not many Lines after, *viz.* that in *Sanctifying the Cup of the Lord neither WATER ALONE nor WINE ALONE CAN be offer'd.* And thus much for S. Cyprian.

The Learned Author of the *Defence* had answer'd the Objection against Tradition, drawn from the Difference of the two Traditions of Pope Victor and the *Asiatick* Churches about keeping of *Easter*, by saying, that *we had great Reason to believe they were both true.* But to this the *Answerer* * replies, that the *Question was not about what the Apostles did*, that is, whether both these Traditions proceeded from Apostolical Original or not, but whether Tradition had settled this Matter so surely, as that no Contentions or Strifes arose about it. To which I answer, 1st, that the Learned Objector has here misrepresented the Author he defends; for that Writer expressly grounds his Argument upon the supposed Error of one of the different Traditions, and gives this for a Reason why they cou'd not be both true, *viz.* because *he durst not affirm that the Apostles taught contrary to one || another.* But 2^{dly}, this Instance was produced by the *Answerer*, to shew

† Sic autem in sanctificando calice Domini offerri AQUA SOLA NON POTEST, quomodo nec VINUM SOLUM POTEST. *Id. ibid.*

* No sufficient Reason, p. 66. || No Reason, pag. 8.

that

that *S. Cyprian* might be out in his Tradition for the * Mixture, which yet had been foreign to the Argument, if that Gentleman had believed both Traditions to have been true. For how cou'd he prove a Mistake in *S. Cyprian*, from Pope *Victor* and the *Asiaticks* being not mistaken? or argue the Possibility of an Error in Tradition, by producing an Instance that was not erroneous? In a word, the *Strifes and Contentions*, that arose upon the *Easter-Controversy*, are so far from being an Objection to Tradition, that they prove and establish the Certainty of it; for, the Primitive Christians cou'd never have contended for their Traditions, if they had not been tenacious of them; nor cou'd the different Direction of the Apostles have been discovered, by a strict Adherence of their respective Auditors to the Doctrine they received from them. If then the Primitive Church was so strictly careful of Apostolical Tradition, as to *strive and contend* in a Matter that did not affect the Vitals of Religion, that related only to Time, and was but a circumstantial Difference, can we imagine they wou'd be less solicitous for the Substance of Divine Worship, for the most solemn Act of Christian Devotion, and for the Force and Energy of the Sacramental Institution? And yet we find no *Strife* nor *Contention*, no Dispute about the Eucharistical Water, but the Practice uninterrupted, and the Doctrine unopposed; so that we may fairly conclude it of Divine Original. For if they opposed an appearing circumstantial Deviation from Apostolical Usage, they wou'd certainly have opposed a Deviation from the Practice of Christ himself, if the Use of the Water had been such; but if the Water was mixed with

the Wine at the Institution, it must be of equal Necessity with it, because we are commanded to drink what Christ drank, and cannot therefore dispense with one Part of the Cup any more than the other.

The Learned Objector endeavours to set aside the Evidence of the *Talmud* concerning the Distinction of the *Fruit of the Vine* and the *Fruit of the Tree*, by asking, † *Must this be more authentick with us, than our Saviour's own express Word?* But here the Reader may please to observe, that the *Talmud* was not produced in opposition to our Saviour's Words, but as a Proof of their Meaning and Interpretation; and indeed to have made this Question pertinent to the Point in Dispute, our Author ought to have shewn, that our Lord had declared that he meant pure Wine by the *Fruit of the Vine*, which yet is more than is pretended: And whereas he cites Dr. *Prideaux* in the Margin as declaring one of the *Talmuds* to be framed out of *Doctrines* falsely pretended to be brought from Heaven, he is again beside the Question; for that very Author has in the same Place declared || in favour of the *Jerusalem Talmud* and the *Mishnah*, which, says he, our Countryman Dr. *Lightfoot* (the very Writer quoted by the *Reasons*) hath made very good Use of, in explaining several Places of the New Testament by parallel Phrases and Sayings out of them. For the one being composed about the one hundred and fiftieth Year of our Lord, and the other about the three hundredth, the *Idioms*, *Proverbial Sayings* and *Phraseologies* used in our Saviour's Time, might very well be preserved in them. And as for the other *Talmud*, he supposes it may in some Measure be useful to the

† No sufficient Reason, p. 75. || Connection. P. 1. pag. 327. 328.

Explanation of Scripture, when he says, it cannot so *WELL* serve for that purpose as the *Jerusalem Talmud*, &c. before mention'd. In a word, whatever Corruptions may have crept into the *Talmudick* Collections, we have no Reason to suppose the Compilers mistaken, when they testify that to be a *Jewish Paschal*-Phrase, which the Scriptures themselves affirm our Lord, who was a Jew, to have used at the *Paschal* Feast; and we have as little Reason to imagine them erroneous in declaring that Expression to signify a Mixture, when the Divine Writings testify that it was spoken of the Eucharistical Cup, and the whole Ancient Church declare that Cup to have been mixed. So that we have not the bare Evidence only of the *Talmud*, but all the Agreement of Circumstances in the World to prove the Truth of that Evidence, and nothing but private Interpretation and unsupported Conjecture to the contrary.

But, continues † the Learned *Answerer*, *S. Chrysostom* is directly against the *Talmud*, and declares that the Fruit of the Vine was *Wine without Water*. Now *S. Chrysostom's* Words are, *Christ made Use of Wine, he says of the Fruit of the Vine: But the Vine produces Wine, not Water*. The Father is arguing against some that made Use of mere Water, and endeavours to convince them that our Lord instituted Wine, from his calling the Cup the *Fruit of the Vine*, which, says he, does not produce Water but Wine. Here is not one Word of our Saviour's making use of mere Wine, or any thing from whence we can conclude that he meant *Wine without Water* by the *Fruit of the Vine*. The whole Argument, as I before observed, is levelled against the

Hydroparasts, or a Sect that used Water only in the Cup, and runs thus: If our Lord instituted Water without Wine, then the Vine must produce Water, for he calls his Institution *the Fruit of the Vine*. And is not this acknowledged by every body? The Compilers of the *Talmud* did not themselves believe that the Vine produced Water but Wine, and do therefore declare that the Cup of *the Fruit of the Vine* had always Wine in it. Where then is the Opposition between S. *Chrysostom* and the *Talmud*? Both agree in the Foundation of S. *Chrysostom*'s Argument, viz. that *the Vine produces Wine not Water*, and may therefore very well be both supposed to agree in what is built upon that Foundation. As the *Talmud* acknowledges with S. *Chrysostom* that *the Fruit of the Vine* is a Proof of the Use of Wine in the Cup, which was called by that Name, so S. *Chrysostom* may acknowledge with the *Talmud* that the same *Fruit of the Vine* is a Proof of the Mixture in the same Cup. For since they agree in the Premises, we can't suppose they differ in the Consequence.

To all the Objections concerning the *Communicating of Infants*, I answer, that whether it be a true or false Doctrine, a necessary or indifferent Practice, it no ways affects the Communion or enters the Essence of Publick Worship, because the Belief of it is neither way imposed upon the Communicants, but left to every one's discretionary Judgment; and because the Neglect of this Practice no ways intrenches upon the Matter of a Sacrament, or causes a Deficiency in the Publick Devotion.

The Learned *Answerer* has argued pretty largely upon the *Melchizedeckian* † Type, and has endea-

† No sufficient Reason, pag. 32.

your'd to prove from S. *Jerome*, S. *Athanasius*, and *Eusebius*, that the King of *Salem* offer'd unmix'd Wine, tho' neither of them are at all serviceable to his Design. For S. *Jerome*, in the very Passage produced by our Author, plainly opposes the *simple and pure Sacrifice of Bread and Wine*, to the carnal and bloody Sacrifices of the Jews; and tho' he does not mention Water in this and the other Passages, cited by the Learned Objector, it is plain that he did not design to exclude it, because himself in another Place tells us that our Lord made the Representation of his Blood in the Cup, which was MIXED with Wine and † Water. So also S. *Athanasius*, tho' he calls the Wine *Melchizedeck* gave to *Abraham ἀνεξέστω*, and makes this a Type of the Unbloody Sacrifice, declares (as I have shewn p. 189.) the Eucharistick Cup to be mixed with Water; besides that I have before shewed, that the Wine's being called *ἀνεξέστω*, is no Proof of its being unmixed, because *Origen* and the *Psalmist* do both of them acknowledge a Mixture in the *ποτήριον ἀνεξέστου*. And lastly, *Eusebius* does not call the *Melchisedeckian* Blessing, *Wine only*, in exclusion of Water, but in opposition to the *δυσίαι σωμαστικάι*, as appears from the Words immediately preceding our Author's Citation. *We don't read*, says he, *that Melchisedeck used any σωμαστικάι δυσίαι, or brutal Sacrifices, but that he blessed Abraham with Bread and Wine only, that is, with the Sacrifice only of Bread and Wine, and not with the Oblation of Beasts.*

The Learned *Defender* had objected, that according to the *Answerer's* Construction of the

† Formans Sanguinem suum in Calicem, Vino & Aqua mixtum. *Comment. D. Hieron. in Marc. cap. 14. Tom. 5. p. 916.*

*Trullan Canon, the Definitive Part contradicted all the Reasons for forming * it, &c.* In Answer to this we are asked, *Is here one Word of Exception against the Answerer's Account of this Part of the † Canon?* Now, if it be any Exception to a Translation, that it interprets the Original into Inconsistency and Contradiction, makes the Preamble clash with the Law, and the Decree be destructive of the Reason upon which it is declared to be founded, then this Objection is an unanswerable Exception to the Answerer's Construction. But he subjoins, || *I desire our Author to give a more exact Translation of the Words than he has done.* The Learned Defender has already given a much more exact Translation of the Passage, as he has interpreted it to a Consistency with the other Parts of the Canon, and corroborated his Interpretation by the Authorities of *Balsamon, Zonaras, Aristanus* and *Coriolano*: But of these Authorities the Answerer has not thought fit to take any Notice. However, since he requires a *Literal* Translation, and wou'd have the Words exactly render'd, as well as the Sense, I shall endeavour to satisfy the Reader in this Point also. The *English* then of the decreeing Part of the Canon is this: *If any Bishop or Priest does not officiate according to the Apostles Appointment, and mix Water with the Wine, thus offering the unblemished Sacrifice, let him be deposed, &c.* I say, *and mix Water with the Wine, thus offering*, because *μυρρὺς μεσάγει* and *μυρρὺς μεσάγειν* express the same thing, tho' the latter comes nearer the *English* Idiom. Here we see the Canon expressly determining for the Mixture, without any Violence to Grammar: If

* Defence, pag. 39. † No sufficient Reason, pag. 92.

|| Id. pag. 93.

any Bishop or Priest does not officiate according to the Apostles Appointment, and mix, that is, if he does not officiate and does not mix; for the $\mu\eta$ couples the whole Sentence going before, the $\mu\eta$ as well as any other Part of it. Thus we find the $\epsilon\pi\alpha\theta\eta$ of the fourth Commandment extended to every Branch of it by the Copulative, *Thou shalt NOT do any Work, thou AND thy Son*, that is, *Thou shalt NOT do any Work, and thy Son SHALL NOT do any Work, &c.* As then the Conjunction unites the Negative to the different Parts of the Commandment, so it does the same to the different Parts of the Canon; for this the Context and the Design of the Decree require.

The Learned *Answerer* proceeds in his Objections, and endeavours to weaken the Evidence of the Trullan Synod, by saying, that *† twice two hundred Bishops cannot testifie for a Matter of Fact done six hundred Years before any of them were born.* Now the Trullan Canon was cited as a corroborating Testimony of the Use of the Sacramental Mixture, and as a Proof of the uninterrupted Continuance of the Practice down to that Time. It was not offer'd to be consider'd independently of the other Testimonies, but to be taken in Concurrence with them: For since we find the Fathers of this Synod agreeing in their Evidence with the earliest Christian Writers, we cannot but suppose their Testimony derived from the same Fountain; and since the Practice was convey'd down by Tradition, the Reason upon which that Practice was founded, must be believed to be convey'd down by the same Tradition, till the contrary is shewn to be true, which has not yet been done; but this

* No sufficient Reason, pag. 95.

they declare to be the *Divine Original* of it, and support their Declaration by the Authority of *S. James, S. Chrysostom, and S. Basil.*

But, says † the Learned Objector, "In the very next Age was convened the second Council at *Nice*, which taught the Honour paid to our Blessed Saviour's Image to terminate in himself; and pleaded for it the *Traditions of the Apostles and Fathers, and the Declarations of the Holy Oracles themselves.*" And is this Instance any ways prejudicial to the Testimony of the *Trullan* Bishops? It shews indeed, that these might err as well as the *Nicene* Synod, (and nobody thought them infallible) but it does not by any means shew that they did. The Determination of the Second Council at *Nice* was directly opposite to the Scriptures and the Practice of the Ancient Church, which cannot be said of that of *Trullus*, which is exactly agreeable to both. The one has all the Probability and Presumption of Truth in the World; but the other is a glaring Error, and speaks its own Insufficiency. The first is supported by ancient and universal Consent; but the other stands alone, and has nothing but itself to recommend it. In a word, the Instances are as opposite to one another, as *Antiquity, Universality and Consent* are opposite to *Innovation, Singularity and Disagreement*; and the same Rule that shews the Second Council of *Nice* to have corrupted the Faith, recommends the *Trullan* Determination, and frees it from the Charge of Mistake; for, as the Contrariety of the former to the ancient Practice discovers its Evidence to be false, so the Harmony and Agreement of the latter with Primitive and Catholick Doctrine must render its Testimony indisputable.

† *Id. pag. 96.*

To the Distinction concerning the *Fruit of the Vine* and of the *Tree*, the Learned Objector replies, * *If a Jew might perform his Duty in an unmix'd Cup, why may not a Christian perform his in like Manner?* I answer, our Saviour did not settle the Sacrament upon a Resemblance with the Cup of the *Fruit of the Tree*, but with the Cup of the *Fruit of the Vine*, which by the Testimony of the *Talmud* was never *unmix'd*; I say, our Saviour instituted the Cup of the *Fruit of the Vine*, but that Cup was always mixed, therefore the instituted Cup was always to be mixed also. Where then is the *invincible Rubb* our Author speaks of? The Necessity of the Mixture was not infer'd from the *Jewish* Practice, but from our Lord's Injunction and Command. That was urged only in Proof of the Fact, and in Explanation of our Saviour's Words. For, since Christ spoke the *Paschal* Language, his Words must be interpreted in a *Paschal* Sense; but we can no more infer the No-Necessity of the Eucharistical Mixture from that of the *Paschal*, than we can argue that our Lord instituted four Cups, because the *Jews* consecrated that Number at the *Paschal* Celebration.

But, says the Learned † *Answerer*, the Distinction of the *Fruit of the Vine* and of the *Tree* is *unaccountable and impertinent*. Now, tho' every thing that is thought disagreeable to the *English Dialect*, is not unaccountable in other Languages, and tho' therefore it may suffice to have shewn that this Distinction was really used by the *Jews*; yet for the Satisfaction of the Reader, I shall endeavour to make it appear, that there is no Impropriety nor Impertinence in either Part of the

* *Id.* p. 107. † *Id.* pag. 74. & 109.

Distinction, but that both are warranted by the common Method of Expression in all Languages. And first for the *Fruit of the Tree*. The *Vine* is certainly a *Tree*, and therefore the *Fruit of the Vine* is the *Fruit of the Tree*; consequently there is no Impertinence in calling pure Wine the *Fruit of the Tree*, for this is only expressing the *Species* by the *Genus*, and is no more than is done by *Virgil* himself, † who for *Fortitudo* writes *Virtus*, and for *Equus*, *Quadrupes*. And thus, to instance in our own Language, we call the *Thames* the River, and *London* the Town, tho' the one is but a particular River, and the other a particular Town, as the *Vine* is a particular Tree. As for the second Part of the Distinction, *the Fruit of the Vine*, that also may be supported by numerous Instances, as it is only expressing the Whole by a Part, and calling the Cup by the Name of one of the Ingredients. But for this, it may be sufficient to observe, that we are told in the * *Acts of the Apostles*, that there were added unto the Church about three thousand SOULS, where the *Soul* is put for the entire Composition of Soul and Body, one Part of Man for the whole Person. Thus I have endeavour'd to account for both Parts of the *Talmudick* Distinction, and to vindicate the ancient *Jews* from our Author's Charge of Impertinence. For since I have shew'd the *Fruit of the Vine* to be pertinently applied to the Mixture, and the *Fruit of the Tree* to the unmix'd Cup, I have by consequence shew'd them to be as pertinently distinguish'd from each other, as a Mixture is from no Mixture, and a Cup of pure Wine from a Cup of Wine and Water.

It had been observed in the *Defence*, that it does not appear our Saviour kept the Passover with unlea-

† *Æn.* ii. & x. * *Chap.* ii. ver. 41.

ven'd Bread. To this the Learned *Answerer* makes a great many Objections, of which I shall not trouble the Reader with a particular Examination, because it no ways affects the Merits of the Cause, whether our Saviour used *leaven'd* or *unleaven'd* Bread, that being no more than a Circumstance, and no ways parallel to the Mixture; for, as I have before * observed, *Leaven'd* Bread has the Substance of Bread, tho' Wine has not the Substance of the mix'd Cup, and the former is authorized by the Practice of the Ancient Church, tho' undiluted Wine is an unprecedented Usage, and directly opposite to the Doctrine of the Primitive Christians.

Having thus consider'd the most formidable Objections against the Necessity of the Eucharistical Mixture, and having vindicated the Tradition produced in Defence of it from the Charge of Novelty and Interruption; I shall only observe, that the remaining Objections are generally such, as I have already answer'd in the former Part of this Treatise, such as are obviated in the Course of the Argument, or such as are merely Personal, and no ways relate to the Merits of the Cause; and conclude with S. Cyprian, || that it is most agreeable to our Reverence for Christ's Institutions, and to the Place and Office of our Priesthood, to abide by the Rule which he hath set us in the MIXTURE and Oblation of his Cup; and to reform, upon Divine Admonition (or upon God's instructing us by his Servants, the Primitive Witnesses of his Doctrine) the Error into which some of late have fallen; that so, when he shall come in his glorious Majesty, he may find us abiding by what he hath directed, observing what he hath taught, and practising what he practised.

* Pag. 4. || Ep. lxiii.